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THE

LIFE

OF

JOHN BUNCLE, ESQ.

BY

THOMAS AMORY, GENT.

A NEW EDITION.

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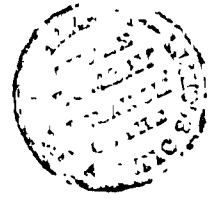

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THE LIFE

OF

JOHN BUNCLE, ESQ.

Nec Vixit Male, qui Natus Moriensque fefellit.

THAT the transactions of my life, and the observations and reflections I have made on men and things, by sea and land, in various parts of the world, might not be buried in oblivion, and by length of time, be blotted out of the memory of men, it has been my wont, from the days of my youth to this time, to write down memorandums of every thing I thought worth noticing, as men and matters, books and circumstances, came in my way; and in hopes they may be of some service to my fellow-mortals I publish them. Some pleasing and some surprising things the reader will find in them. He will meet with miscellany thoughts upon several subjects. He will read, if he pleases, some tender stories. But all the relations, the thoughts,

the observations, are designed for the advancement of valuable learning, and to promote whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report.

About fifty years ago the midwife wheeled me in, and much sooner than half a century hence, in all human probability, death will wheel me out. When Heaven pleases, I am satisfied. Life and death are equally welcome, because equally parts of my way to eternity. My lot has been a swarthy one in this first state, and I am in hopes I shall exchange worlds to advantage. As God, without all peradventure, brought his moral creatures into being, in order to increase their virtue, and provide suitable happiness for the worthy, the most unfortunate here may expect immutable felicity at last, if they have endeavoured, in proportion to what power they had, to render themselves useful and valuable, by a sincerity and benevolence of temper, a disinterestedness, a communicativeness, and the practice of those duties, to which we are obliged by the frame of our nature, and by the relations we bear to God, and to the subjects of his government.

For my part, I confess that, many have been the failings of my life, and great the defects of my obe-

dience. But in the midst of all my failings and imperfections, my soul hath always sympathised with the afflicted, and my heart hath ever aked for the miseries of others. My hand has often relieved when I wanted the shilling to comfort myself, and when it hath not been in my power to relieve, I have grieved for the scanty accommodations of others. Many troublesome and expensive offices I have undertaken to do good to men, and ever social and free have I been in my demeanour, easy and smooth in my address; and therefore I trust that, whenever I am removed from this horizon, it will be from a dark and cloudy state, to that of joy, light, and full revelation. This felicitates my every day, let what happen from without. This supports me under every affliction, and enables me to maintain a habit of satisfaction and joy in the general course of my life.

The things of my childhood are not worth setting down, and therefore I commence my life from the first month of the seventeenth year of my age, when I was sent to the university, in 1720, and entered a pensioner, though I had a larger yearly allowance than any fellow-commoner of my college. I was resolved to read there, and determined to improve my natural faculties to the utmost of my power. Nature, I was sensible, had bestowed no

genius on me. This, and understanding, are only the privilege of extraordinary persons, who receive from Heaven the happy conjunction of qualities, that they may execute great and noble designs, and acquire the highest pitch of excellence in the profession they turn to, if they will take the pains to perfect the united qualities by art, and carefully avoid running into caprice and paradox; the rocks on which many a genius has split. But then I had a tolerable share of natural understanding, and from my infancy was teachable, and always attentive to the directions of good sense. This I knew might rise with some labour, to a half merit, though it could never gain immortality upon any account: and this was enough for me. I wanted only to acquire such degrees of perfections as lay within the small sphere nature had chalked out for me.

To this purpose I devoted my college life to books, and for five years that I resided in the university, conversed so much with the dead that I had very little intercourse with the living. So totally had letters engaged my mind, that I was but little affected towards most other things. Walking and music were my favourite recreations, and almost the only ones I delighted in. I had hardly a thought at that time of the foolish choices and pursuits of men, those fatal choices and pursuits which are

owing to false judgments, and to a habit of acting precipitantly, without examining the fancies and appetites: and therefore very rarely went into the pleasures and diversions which men of fortune in a university too commonly indulge in. My relaxation after study was my german-flute and the conversation of some ingenious, sober friend, generally my private tutor, Mr. JOHN BRUCE, who was a bright and excellent man, and of whom you will find a large account in the first volume of my *Memoirs of several Ladies of Great Britain*, 1755, 8vo. p. 7. If the weather permitted, I walked out into the country several miles. At this exercise I had often one or other with me; but for the most part was obliged to go alone. My dog and my gun however were diversion enough on the way, and they frequently led me into scenes of entertainment, which lasted longer than the day. Some of them you will find in this *Journal*. The history of the beautiful HARRIET NOEL you shall have by and by.

At present, my scheme requires me to set down the method I pursued in my readings, and let my reader know the issue of my studies. My time I devoted to philosophy, cosmography, mathematics, and the languages, for four years, and the fifth, I gave to history.

The first book I took into my hand, after receiv-

ing my note of admission, was the *Essay* of that fine genius, Mr. LOCKE, and I was so pleased with this clear and accurate writer, that I looked into nothing else, till, by reading it three times over, I had made a thorough acquaintance with my own understanding. He taught me to examine my abilities, and enabled me to see what objects my mind was fitted to deal with. He led me into the sanctuary of vanity and ignorance, and shewed me how greatly true knowledge depended on a right meaning of words, and a just significancy of expression. In sum, from the *Essay* my understanding received very great benefits, and to it I owe what improvement I have made in the reason given me. If I could, I would persuade all young gentlemen to read it over and over with great attention, and I am sure they would find themselves very richly rewarded for their pains in reading it. They would acquire that justness and truth of understanding, which is the great perfection of rational beings.

When I had done, for a time, with this admirable *Essay*, I then began to study the first principles of things, the structure of the universe, the contexture of human bodies, the properties of beasts, the virtues of plants, and the qualities of metals, and was quite charmed with the contemplation of the beautiful order, and wise final causes of nature in

all her laws and productions. The study had a delightful influence on the temper of my mind, and inspired into it a love of order in my heart, and in my outward manners. It likewise led me to the great first cause, and in repeated views of harmony, wisdom, and goodness, in all the works of nature, riveted upon my mind a fixed conviction, that all is under the administration of a general mind, as far remote from all malice as from all weakness, whether in respect of understanding, or of power. This gave me a due affection towards the infinitely perfect Parent of Nature; and as I contemplated his glorious works, I was obliged in transports to confess, that he deserved our love and admiration. This did also satisfy me, that whatever the order of the world produces, is in the main both just and good, and of consequence that we ought in the best manner to support whatever hardships are to be endured for virtue's sake: that acquiescence and complacency with respect to ill accidents, ill men and injuries, ought to be our part under a perfect administration; and with benignity and constancy we must ever act, if there be a settled persuasion that all things are framed and governed by an universal mind. Such was the effect the study of natural philosophy had upon my soul. It set beyond all doubt before me the moral perfection of the

Creator and Governor of the universe. And if this Almighty God, I said, is perfect wisdom and virtue, does it not follow that he must approve and love those who are at due pains to improve in wisdom; and what he loves and delights in, must he not make happy? This is an evident truth. It renders the cause of virtue quite triumphant.

But upon ethics or moral philosophy I dwelt the longest. This is the proper food of the soul, and what perfects it in all the virtues and qualifications of a gentleman. This science I collected in the first place from the antient sages and philosophers, and studied all the moral writers of Greece and Rome. With great pleasure I saw that these immortal authors had delineated, as far as human reason can go, that course of life which is most according to the intention of nature, and most happy; had shewn that this universe, and human nature in particular, was formed by the wisdom and counsel of a Deity, and that from the constitution of our nature various duties arose: that since God is the original independent being, complete in all possible perfection, of boundless power, wisdom, and goodness; the Creator, Contriver, and Governor of this world, to whom mankind are indebted for innumerable benefits most gratuitously bestowed; we ought to manifest the most ardent love and venera-

tion toward the Deity, and worship him with affections of soul suited to the pre-eminence and infinite grandeur of the original cause of all; ought to obey him, as far as human weakness can go, and humbly submit and resign ourselves and all our interests to his will; continually confide in his goodness, and constantly imitate him, as far as our weak nature is capable. This is due to that original most gracious power who formed us, and with a liberal hand supplies us with all things conducive to such pleasure and happiness as our nature can receive. That in respect of mankind, our natural sense of right and wrong, points out to us the duties to be performed towards others, and the kind affections implanted by nature, excites us to the discharge of them: that by the law of our constitution and nature, justice and benevolence are prescribed; and aids and an intercourse of mutual offices required, not only to secure our pleasure and happiness, but to preserve ourselves in safety and in life: that the law of nature, or natural right, forbids every instance of injustice, a violation of life, liberty, health, property; and the exercise of our honourable, kind powers, are not only a spring of vigorous efforts to do good to others, and thereby secure the common happiness; but they really procure us a joy and peace, an inward

applause and external advantages; while injustice and malice, anger, hatred, envy, and revenge, are often matter of shame and remorse, and contain nothing joyful, nothing glorious: in the greatest affluence, the savage men are miserable; that as to ourselves, the voice of reason declares, that we ought to employ our abilities and opportunities in improving our minds to an extensive knowledge of nature in the sciences; and by diligent meditation and observation, acquire that prudence, justice, temperance, and fortitude, which should constantly govern our lives. That solid prudence, which abhors rashness, inconsiderateness, a foolish self-confidence, and craft, and under a high sense of moral excellence, considers and does what is really advantageous in life. That justice, which constantly regards the common interest, and in subserviency to it, gives to each one whatever is due to him upon any natural claim. That temperance, which restrains and regulates the lower appetites, and displays the grace and beauty of manners. And that fortitude, which represses all vain and excessive fears, gives us a superiority to all the external accidents of our mortal state, and strengthens the soul against all toils or dangers we may be exposed to in discharge of our duty; as an early and painful death with virtue and honour, is highly pre-

ferable to the longest ignominious life, and no advantages can be compared, in point of happiness, with the approbation of God, and of our own hearts.

That if in this manner we live prepared for any honourable services to God, our fellows, and ourselves, and practice piety toward God, good-will toward men, and immediately aim at our own perfection, then we may expect, notwithstanding our being involved in manifold weaknesses and disorders of soul, that the divine goodness and clemency will have mercy on such as sincerely love him, and desire to serve him with duty and gratitude; will be propitious and placable to the penitents, and all who exert their utmost endeavours in the pursuit of virtue: and since the perfection of virtue must constitute the supreme felicity of man, our efforts to attain it must be effectual in obtaining complete felicity, or at least some lower degree of it.

This beautiful, moral philosophy, I found scattered in the writings of the old theist philosophers, and with great pains reduced the various lessons to a system of active and virtuous offices: but this I knew was what the majority of mankind were incapable of doing; and if they could do it, I saw it was far inferior to revelation. Every Sunday I appropriated to the study of revealed religion, and perceived as I read the sacred records, that the

works of Plato, and Cicero, and Epictetus, and all the uninspired sages of antiquity, were but weak rules in respect of the divine oracles. It is the mercy and power of God in the triumphs of grace, that restores mankind from the bondage and ignorance of idolatry. To this the sinner owes the conversion of his soul. It is the statutes of the Lord that rejoice the heart and enlighten the eyes. What are all the reasonings of the philosophers to the melody of that heavenly voice which cries continually "Come unto me all ye that travel and are heavy laden, and I will refresh you." And what could their lessons avail without those express promises of grace and spiritual assistance, which the blood of the new covenant confirms to mankind? The philosophy of Greece and Rome was admirable for the times and men: but it admits of no comparison with the divine lessons of our holy religion, and the charter of God's pardon granted to us by his blessed Son. Beside, the philosophers were in some degree dark and doubtful in respect of death and futurity; and in relation to this world, there is not a power in their discourses, to preserve us from being undone by allurements, in the midst of plenty, and to secure our peace against the casualties of fortune, and the torments of disappointments; to save us from the cares and solicitudes which attend

upon large possessions, and give us a mind capable of relishing the good things before us; to make us easy and satisfied as to the present, and render us secure and void of fear as to the future. These things we learn from revelation, and are informed by the sacred records only, that if we are placed here in the midst of many fears and sorrows, and are often perplexed with evils in this world; they are so many warnings not to set up our rest here, but to keep a stedfast eye upon the things which God has prepared for those who love him. It is the gospel informs us, there is another scene prepared for the moral world, and that justice only waits to see the full proof of the righteousness, or unrighteousness of men: that that scene will open with the judgment seat of Christ, and we shall either receive glory and immortality, if we have obeyed the calls of grace to virtue and holiness; or, be doomed to the most dreadful miseries, if we reject the counsel of God, and live quite thoughtless of the great concerns of eternity. These considerations made me prefer revealed religion, in the beginning of my rational life. The morality of the antient philosophers I admired. With delight I studied their writings, and received, I gratefully confess, much improvement from them. But the religion of our blessed Lord I declared for, and

look on the promised Messiah as the most consummate blessing God could bestow, or man receive. God having raised up his son Jesus, sent him to bless you, in turning every one of you from your iniquities. And would men but hear and obey this life-giving Redeemer, his gospel would restore reason and religion to their rightful authority over mankind; and make all virtue, and true goodness, flourish in the earth.

But I must observe that, by the religion of the *New Testament*, I do not mean any of those modern schemes of religion, which discover the evident marks and signatures of superstition and enthusiasm, or of knavery and imposture; those systems which even miracles cannot prove to be true, because the pieties are absurd, inconsistent, and contradictory. The notions that are not characterised by the reason of things, and the moral fitness of actions, I considered as repugnant to the veracity, wisdom and goodness of the Almighty, and concluded, that that only could be christian religion, which bore the visible marks and signatures of benevolence, social happiness, and moral fitness, and was brought down from heaven to instruct mankind in the worship of one eternal mind, and bring them to repentance, and amendment of life. This was the religion I found in my Bible. I

saw with pleasure, as I thoughtfully went through the divine pages, that natural religion is the foundation and support of revelation: supplies the defects of nature, but never attempts to overthrow the established principles of it, and casts new light upon the dictates of reason, but never overthrows them. Pure theism, and Christ the appointed Mediator, Advocate, and Judge, by a commission from God the Father, to me appeared to be the gospel; and the directions of the Holy Spirit, to believe in one supreme independent first cause, and worship in spirit and truth this one God and Father of all, in the name of Christ Jesus; as the disciples of the Messiah; to copy after the life of our blessed Saviour, and to the utmost of our abilities, obey all his commands. This was the religion I found in the writings of the apostles, and I then determined to regard only this gospel doctrine.

The manner of my studying cosmography and mathematics is not worth setting down, as there was nothing uncommon in it. In the one I only learned to distinguish climates, latitudes, and the four divisions of the world; the provinces, nations, kingdoms and republics comprised therein, and to be able to discourse upon them. And in the other, I went no further than to make myself a master of vulgar and decimal arithmetic, the doctrine of infi-

nite series, and the application of algebra, to the higher geometry of curves. Algebra I was charmed with, and found so much pleasure in resolving its questions, that I have often sat till morning at the engaging work, without a notion of its being day till I opened the shutters of my closet. I recommend this study in particular to young gentlemen, and am satisfied, if they would but take some pains at first to understand it, they would have so great a relish for its operations, as to prefer them many an evening to clamorous pleasures; or, at least, not be uneasy for being alone now and then, since their algebra was with them.

In reading history, my last year's principal employment, during my residence in college, I began with the best writers of antient history and ended with modern times, epochs, centuries, ages; the extent of empires, kingdoms, commonwealths; their progress, revolutions, changes and declensions; the number, order, and qualities of the princes that have reigned over those states and kingdoms, their actions military and civil; the characters and actions of the great men that flourished under them; and the laws, the arts, learning and manners, I carefully marked down, and observed not only how the first governments were formed, but what the progress was of industry and property,

which may be called the generative principle of empire.

When I had done with antient history, I sat down to the best modern stories I could get, and read of distant nations before I began to study my country's constitution, history and laws. When I had finished the histories of France, Spain, Italy, and Germany, and many more, then I turned to Great Britain, and in the first place took a view of the English constitution and government, in the antient books of the common law, and some more modern writers, who out of them have given an account of this government. From thence I proceeded to our history, and with it joined in every king's reign the laws then made. This gave me an insight into the reason of our statutes, and shewed me the true ground upon which they came to be made, and what weight they ought to have. By this means I read the history of my country with intelligence, and was able to examine into the excellence or defects of its government, and to judge of the fitness or unfitness of its orders and laws. By this method I likewise knew enough of the law for an English gentleman, though quite ignorant of the chicane, or wrangling and captious part, and was well acquainted with the true measure of right and wrong. The arts how to avoid doing right, and

to secure one's-self in doing wrong, I never looked into.

Thus did I read history, and many noble lessons I learned from it; just notions of true worth, true greatness, and solid happiness. It taught me to place merit where it only lies, not in birth, not in beauty, not in riches, not in external shew and magnificence, not in voluptuousness; but, in a firm adherence to truth and rectitude; in an untainted heart, that would not pollute or prostitute its integrity in any degree, to gain the highest worldly honours, or to ward off the greatest worldly misery. This is true magnanimity: and he alone can be truly happy, as well as truly great, who can look down with generous contempt upon every thing that would tempt him to recede in the smallest degree from the paths of rigid honesty, candour and veracity.

Es modicus voti, presso lare, dulcis amicis;
Jam nunc astringas; jam nunc granaria laxes;
Inque luto fixum possis transcendere nummum;
Nec glutto sorbere salivam Mercurialem?
Hæc mea sunt, teneo, cum vere dixeris: Esto
Liberque ac sapiens, prætoribus ac Jove dextro.
Sin tu, cum fueris nostræ paulò ante farinæ,
Pelliculam veterem retines, et fronte politus
Astutam vapido servas sub pectore vulpem;
Quæ dederam suprà, repeto, funemque reduco.

Nil tibi concessit ratio: digitum exere peccas,
Et quid tam parvum est? Sed nullo thure litabis,
Hæreat in stultis brevis ut semuncia recti
Hæc miscere Nefas:—

Are you moderate in your desires, frugal, and obliging to your friends? Do you know when to spare, and when to be liberal, as occasion requires? And can you give a check to your avarice, in spite of all temptations which are laid in your way? Can you refrain from being too greedy in your pursuit after riches? When you can sincerely affirm that you are master of yourself, and of all these good qualities, then you are free indeed, and wise, by the propitious power of Jove and the Prætor.

But if you retain the old habits of a slave, and harbour ill qualities, under the hypocritical appearance of virtue, you are as much a slave as ever, while thus enslaved to your vices. Philosophy gives no indulgence to vice, makes no allowance for any crime. If in wagging your finger, you acted against reason, you transgress, though the thing be of so trifling a nature. All the sacrifices you can offer will never pass for a drachm of rectitude, while your conduct is faulty. Wisdom is incompatible with folly.

When to be bountiful, and when to spare,
And never craving, or oppress'd with care;

The baits of gifts, and money to despise,
And look on wealth with undesiring eyes;
When thou can'st truly call these virtues thine,
Be wise and free by Heav'n's consent and mine.
But thou, who lately of the common strain,
Wert one of us, if still thou dost retain
The same ill habits, the same follies too,
Gloss'd over only with a saint-like show,
Then I resume the freedom which I gave,
Still thou art bound to vice, and still a slave.
Thou canst not wag thy finger, or begin
The least slight motion, but it tends to sin.
How's this? Not wag my finger, he replies?
No, friend; not fuming gums, nor sacrifice,
Can ever make a madman free, or wise.
Virtue and vice are never in one soul:
A man is wholly wise, or wholly is a fool.

This is the great lesson, that virtue alone is true honour, true freedom, and solid, durable happiness. It is indeed its own reward. There are no satisfactions equal to, or comparable with virtuous, rational exercises; nor can virtuous dispositions, and well improved moral powers be rewarded, or receive happiness suited to their nature, but from their exercises and employments about proper objects. And as virtue gives pleasure here in proportion to the improvements it makes, far beyond all that mere sense can yield, in the most advantageous

circumstances of outward enjoyment; so in a state to come, it shall be so placed as its improvements require, that is, be placed in circumstances that shall afford it business or employment proportioned to its capacity, and by means thereof the highest satisfaction. Such a basis for building moral instructions upon we find in history. We are warned in some pages to avoid the miseries and wretchedness which many have fallen into by departing from reason or virtue: and in others, we meet with such virtuous characters and actions, as set forth the charms of integrity in their full lustre, and prove that virtue is the supreme beauty, the supreme charm: that in keeping the precepts of moral rectitude, we secure a present felicity and reward; and have a presage of those higher rewards which await a steady course of right conduct in another world. —Glorious, natural virtue! Would mankind but hearken to its voice, and obey its dictates, there would be no such beings as invaders, delinquents, and traitors, in this lower world. The social inclinations and dispositions would for ever prevail over the selfish appetites and passions. The law of benevolence would be the rule of life. The advancement of the common good would be the work of every man.

The case however is, that the generality of

mankind are too corrupt to be governed by the great universal law of social nature, and to gratify ambition, avarice, and the like, employ a cunning or power, to seize the natural rights and properties of others: and therefore, to natural virtue, grounded on the reason and fitness of things, in themselves, the first and principal mean of securing the peace and happiness of society, it was necessary to add two other grand principles, civil government and religion, and so have three conducible means to social happiness. These three are necessary to the being of a public, and of them, religion, as I take it, is of the first consequence; for the choice few only mind a natural virtue, or benevolence flowing from the reason, nature, and fitness of things; and civil government cannot always secure the happiness of mankind in particular cases: but religion, rightly understood, and fixed upon its true and proper foundation, might do the work, in conjunction with the other two principles, and secure the happiness of society. If mankind were brought to the belief and worship of one only true God, and to a sincere obedience to his will, as we have it discovered in revelation, I think, appetite and passion would cease to invade by violence or fraud, or set up for private interest in opposition to the public stock or common good. But, alas! Religion is so

far from being rightly understood, that it is rendered by some explainers the most doubtful and disputable thing in the world. They have given it more phases than the moon, and made it every thing and nothing, while they are screaming or forcing the people into their several factions. This destroys the moment of religion, and the multitude are thereby wandering into endless mazes and perplexities, and rendered a hairing, staring, wrathful rabble; instead of being transformed into such Christians as filled the first church at Jerusalem; Christians who acknowledged and worshipped God the Father Almighty, in the name of Christ, that is, under a belief of that authority and power which the Father of the universe has, for the good of mankind, conferred upon him; and in humility and meekness, in mortification and self-denial, in a renunciation of the spirit, wisdom, and honours of this world, in a love of God, and desire of doing God's will, and seeking only his honour, were, by the gospel, made like unto Christ. Golden religion! Golden age! The doctrine of Christianity was then a restoration of true religion: the practice of Christianity, a restoration of human nature. But now, alas! too many explainers are employed in darkening and making doubtful the revealed will of God, and by paraphrases, expositions, commen-

taries, notes, and glosses, have almost rendered revelation useless. What do we see in the vast territories of popery, but a perfect diabolism in the place of the religion of our Lord? doctrines the most impious and absurd, the most inconsistent and contradictory in themselves, the most hurtful and mischievous in their consequences; the whole supported by persecution, by the sophistry of learned knaves, and the tricks of juggling priests. And if we turn our eyes from these regions of imposture and cruelty, to the realms of protestants, do we not find some learned Christian critics and expositors reducing the inspired writings to a dark science? without regard to the nature and intrinsic character of their doctrines, do they not advance notions as true and divine, which have not one appearance of divine authority? but on the contrary, militate with the reason of things, and the moral fitness of actions; and are so far from being plain and clear, free from all doubtfulness, or ambiguity, and suited to the understandings and capacity of men, that the darkness of them renders such pretended revelations of little service; and impeaches the veracity, wisdom, and goodness of God! Alas! too many explainers are clamorous, under the infallible strength of their own persuasions, and exert every power to unman us into believers. How

the Apostles argued for the great excellency and dignity of Christianity is not with them the question; so far as I am able to judge from their learned writings; but the fathers, and our spiritual superiors have put upon the sacred writings the proper explications; and we must receive the truth as they dispense it to us. This is not right, in my conception. I own it does not seem to answer the end of the Messiah's coming, which was to restore Reason and Religion to their rightful authority over mankind; and to make all virtue, and true goodness, flourish in the earth; the most perfect blessing to be sure that God could bestow on man, or man receive from God. This blessing we must miss, if human authority is to pin us down to what it pleases to call sense of scripture, and will set up the judgment of fallible men as the test of Christianity. The Christian laity are miserable indeed, if they be put under an obligation to find that to be truth which is taught by these leaders. In truth, we should be unhappy men, with a revelation in our churches and our closets, if the leaders had a right to make their own faith pass for the faith of the Apostles; or, if we refused it, might lance the weapons of this world at their people. What must we do then as true Christians? I think for myself, that we ought to form our judgment, in matters of

faith, upon a strict, serious and impartial examination of the holy scriptures, without any regard to the judgment of others, or human authority whatever: that we ought to open the sacred records, without minding any systems, and from the revealed word of God learn that Christianity does not consist in a jingle of unintelligible sounds, and new fundamentals, hewn out by craft, enthusiasm, or bigotry, and maintained with an outrage of uncharitable zeal, which delivers Christians to the flames of an eternal hell: but, that the heavenly religion of our Lord consists in looking on the promised Messiah, as the most consummate blessing God could bestow, or man receive; and that Jesus is that Messiah; in acting according to the rules of the gospel, and in studying to imitate God, who is the most perfect understanding nature, in all his moral perfections; in becoming the children of God by being, according to our capacity, perfect as he is perfect, and holy as he is holy, and merciful as he is merciful; and in our whole moral behaviour as like to him as possible.

In a word, to flee injustice, oppression, intemperance, impurity, pride, unmercifulness and revenge: to practise justice, piety, temperance, chastity, humility, beneficence, and placability: to turn from our iniquities to the practice of all virtue:

and through the alone mediation of the only-begotten Son of God, believe in and worship the eternal mind, the one supreme spirit, in hope of a glorious immortality, through the sanctification of the Holy Ghost. These are the things the Lord came down to teach mankind. For the *New Testament* itself then we must declare, and look upon it as the only guide, or rule of faith. It is now the only deliverer of the declarations of our Lord: and the rule in our enquiry is, that every thing necessary to be believed by a Christian, is in those books not left to be gathered by consequences, or implications; but the things necessary to obtain the favour of God promised to Christians are expressly declared. If this was not the case—if things absolutely necessary were not expressly proclaimed to be so, the gospel revelation would be no rule at all*.

* To the plain and satisfactory method of seeking for the faith in the sacred books, there are many adversaries and many objections raised. There are, says a great man, a very numerous body of Christians who know no other guides but the living guides of the present church; and acknowledge no other faith, for the faith once delilivered to the saints, but that which is now delivered to them by their present rulers, as such.

To establish this point, the greater part of these lay down the infallibility of the present church, and of every

But it is time to tell my reader the story of the beautiful HARRIOT NOEL, which I promised in a

man of the past ages, through whose mouth, or by whose hands, the present traditions of faith have descended to them. And this, indeed, would be a very good method, if that single proof of infallibility could be proved. But this is a point so gross, and so utterly void of all proof, that a great body of the Christian world have broke loose from the power of this monster, and declared for the *New Testament* itself, as the only guide or rule of faith; the only deliverer of the faith to us of later ages.

When this comes however to be put in practice, too many of the same persons who set the scriptures up as the only guide, turn round on a sudden, and let us know, that they mean by it, not these sacred original writings themselves, but the interpretations, or sense, put upon them by our spiritual superiors, to which we are bound to submit, and put under an obligation to find that to be the truth which is taught by these leaders.

But to this we reply with reason, that though we ought to pay a regard of serious attention to those whose business it is to find out and dispense the truth, and shew the respect of a due examination of what they affirm; yet we must not yield the submission due only to infallibility. It is our glory not to submit to the voice of any man. We must reserve that regard, for God, and for Christ, in matters of faith once delivered to the saints.

Others, again, of the reformed, tell us, that the surer way of knowing what was delivered above eighteen hun-

preceding page [p. 5. ante.] On the *glorious first of August, before the beasts were roused from

dred years ago, is to take the original faith from the Councils and Fathers, grave and good men, who met and wrote for the settling of the faith. And to this we answer, that these wise and good men cannot give so good an account of the faith contained in the original books as the books themselves which contain it.

To give an example to the purpose. If we would know the doctrine of the Church of England at the reformation, it is not the writings of particular divines, many years after that period, that we must consult; or any assembly of them; but the authentic acts and declarations, and sermons, made and recorded at the time; for many of the doctrines thought essential at the reformation, have been since changed by gradual alterations; by explainers using their own style and manner of expression, and introducing their own scheme of philosophy, and judgment in commenting, into the scheme of doctrine to be explained. This produces great variation from what was once settled. What was once esteemed fundamental is thereby altered. Let this be applied to the first Christian writers, after the Apostles were departed, and as their language and philosophy were various, and they differed from one another, great variations must creep into the doctrines delivered by them. It follows then, that nothing but what is recorded in the first original books themselves can be firm and stable to us in points of faith. In the original books only we can

their lodges, or the birds had soared upwards, to pour forth their morning harmony; while the mountains and the groves were overshadowed by a dun obscurity, and the dawn still dappled the drowsy east with spots of grey; in short, before the sun was up, or, with his auspicious presence, began to animate inferior nature, I left my chamber, and with my gun and dog, went out to wander over a pleasant country. The different aspects and the various points of view were charming, as the light in fleecy rings increased; and when the whole flood of day descended, the embellished early scene was a fine entertainment. Delighted with the beauties of this morning, I climbed up the mountains, and traversed through many a valley. The game was plenty, and for full five hours, I journeyed onward, without knowing where I was going, or thinking of a return to college.

About nine o'clock however I began to grow very hungry, and was looking round to see if I could discover any proper habitation to my purpose, when I observed in a valley, at some distance, something that looked like a mansion. That way therefore I moved, and with no little difficulty, as I had

find the faith, without that confusion and darkness, which human explications and additions have brought in by way of light.

a precipice to descend, or must go a mile round, to arrive at the place I wanted: down therefore I marched, got a fall by the way that had like to have destroyed me, and after all, found it to be a shed for cattle. The bottom however was very beautiful, and the sides of the hills sweetly copsed with little woods. The valley is so divided, that the rising sun gilds it on the right hand, and when declining, warms it on the left.

—— Veniens dextrum latus aspiciat Sol,
Lævum discedens curru fugiente vaporet.

A pretty brook here likewise babbles along, and even Hebrus strays not round Thrace with a purer and cooler stream.

Fons etiam rivo dare nomen idoneus, ut nec
Frigidior Thracam nec purior ambiat Hebrus.

In this sweet and delicious solitude, I crept on for some time, by the side of the murmuring stream, and followed as it winded through the vale, till I came to a little harmonic building, that had every charm and proportion architecture could give it. It was situated on a rising ground in a broad part of the fruitful valley, and surrounded with a garden, that invited a pensive wanderer to roam in its delightful retreats, and walks amazingly beautiful. Every side of this fine spot was planted thick with

underwood, and kept so low, as not to prevent a prospect to every pleasing remote object.

Finding one of the garden doors left open, I entered immediately, and to screen myself from the scorching beams of the sun, got into an embowered way, that led me to a large fountain, in a ring or circular opening, and from thence, by a gradual, easy, shady ascent, to a semicircular amphitheatre of evergreens, that was quite charming. In this were several seats for ease, repast, or retirement; and at either end of it a rotunda or temple of the Ionic order. One of them was converted into a grotto or shell-house, in which a politeness of fancy had produced and blended the greatest beauties of nature and decoration. The other was a library, filled with the finest books, and a vast variety of mathematical instruments. Here I saw Miss NOEL sitting, and so intent at writing, that she did not take any notice of me, as I stood at the window, in astonishment, looking at the things before me, and especially at the amazing beauties of her face, and the splendour of her eyes; as she raised them now and then from the paper she was writing on, to look into a Hebrew Bible, that lay open upon a small desk before her. The whole scene was so very uncommon, and so vastly amazing, that I thought myself for a while on some spot of magic ground, and

almost doubted the reality of what my eyes beheld; till Miss NOEL, by accident, looked full at me, and then came forward to the open window, to know who I wanted.

Before I could answer, I found a venerable old gentlemen standing by my side, and he seemed much more surprised at the sight of me than his daughter was; for, as this young lady told me afterward, she guessed at once the whole affair; seeing me with my gun and dog, in a shooting dress; and knew it was a natural curiosity brought me into the garden, and stopped me at the window, when I saw her in such an attitude, and in such a place. This I assured them was the truth of my case, with this small addition, however, that I was ready to perish for want of something to eat; having been from four in the morning at hard exercise, and had not yet broke my fast. If this be the case, says the good old man, you are welcome, Sir, to Eden Park, and you shall soon have the best breakfast our house affords.

Upon this Mr. NOEL brought me into his house, and the lovely HARRIOT made tea for me, and had such plenty of fine cream, and extraordinary bread and butter set before me, that I breakfasted with uncommon pleasure. The honour and happiness of her company rendered the repast quite delightful.

There was a civility so very great in her manner, and a social goodness so charming in her talk and temper, that it was unspeakable delight to sit at table with her. She asked me a number of questions relating to things and books, and people, and there was so much good sense in every enquiry, so much good humour in her reflections and replications, that I was entirely charmed with her mind; and lost in admiration, when I contemplated the wonders of her face, and the beauties of her person.

When breakfast was over, it was time for me to depart, and I made half a dozen attempts to rise from my chair; but without her laying a rosy finger on me, this illustrious maid had so totally subdued my soul, and deprived me of all motive power, that I sat like the renowned Prince of the Massagetes, who was stiffened by enchantment in the apartment of the Princess Phedima, as we read in *Amadis de Gaul.* This Miss NOEL saw very plain, and in compassion to my misfortune, generously threw in a hint now and then, for a little farther conversation to colour my unreasonable delay. But this could not have been of service much longer, as the clock had struck twelve, if the old gentleman, her father, had not returned to us, and told me, he insisted on my staying to dine with him; for he loved to take a glass after dinner with a facetious companion, and

would be obliged to me for my company. "At present," continued he, "you will excuse me, Sir, as business engages me till we dine; but my daughter will chat the hours away with you, and show you the curiosities of her library and grot. HARRIOT will supply my place."

This was a delightful invitation indeed, and after returning my hearty thanks to the old gentleman for the favour he did me, I addressed myself to Miss NOEL, when her father was gone, and we were walking back to the library in the garden, and told her ingenuously, that though I could not be positive as to the situation of my soul, whether I was in love with her or not, as I never had experienced the passion before, nor knew what it was to admire a woman, having lived till that morning in a state of indifference to her sex, yet I found very strange emotions within me, and I was sure I could not leave her without the most lively and afflicting inquietude. "You will pardon, I hope, madam, this effusion of my heart, and suffer me to demonstrate by a thousand and a thousand actions, that I honour you in a manner unutterable, and, from this time, can imagine no happiness but with you."

"Sir," this inimitable maid replied, "you are an entire stranger to me, and to declare a passion on a few hours' acquaintance, must be either to try my weakness, or because you think a young woman

is incapable of relishing any thing but such stuff, when alone in conversation with a gentleman. I beg then I may hear no more of this; and as I am sure you can talk upon many more rational subjects, I request your favour to give me your opinion on some articles in this Hebrew Bible you see lying open on the table in this room. My father, sir, among other things, has taken great pains to instruct me, for several years that I have lived with him in a kind of solitary state, since the death of my mother, whom I lost when I was very young, and has taught me to read and understand this inspired Hebrew book; and says we must ascribe primævity and sacred prerogatives to this language. For my part, I have some doubts as to this matter, which I dare not mention to my father. Tell me, if you please, what you think of the thing?"

"Miss Noel," I answered, "since it is your command that I should be silent as to that flame your glorious eyes and understanding have lighted up in my soul, like some superior nature, before whom I am nothing, silent I will be, and tell you what I fancy on a subject I am certain you understand much better than I do. My knowledge of the Hebrew is but small, though I have learned to read and understand the *Old Testament* in the ante-Babel language.

"My opinion on your question is, that the Bib-

lical Hebrew was the language of Paradise, and continued to be spoken by all men down to, and at the time of Moses writing the *Pentateuch*, and long after. Abraham, though bred in Chaldea, could converse freely with the Egyptians, the Sodomites, and the King of Gerar; nor do we find that any variety of speech interrupted the commerce of his son Isaac with the several nations around, or that it ever stopped Jacob in his travels. Nay, the Israelites, in their journey through the desarts of Arabia, after they had been some hundred years in Egypt, though joined by a mixed multitude, and meeting with divers kinds of people, had not corrupted their language, and were easily understood, because it was then the universal one. The simplicity and distinctness of the Hebrew tongue preserved its purity so long and so universally. It could not well be degenerate till the knowledge of nature was lost, as its words consist but of two or three letters, and are perfectly well suited to convey sensible and strong ideas. It was at the captivity,* in the space

* The captivity here spoken of began at Nebuzaradan's taking and burning the city and temple of Jerusalem, and sending Zedekiah, the last king, in chains, to Nebuchadnezzar, who ordered his children to be butchered before his face, his eyes to be put out, and then thrown into a dungeon, where he died. This happened

of seventy years, that the Jews by temporising with the ignorant victors, so far neglected the usage of their own tongue, that none but the scribes or learned men could understand Moses's books."

"This, I confess," said Miss NOEL, "is a plausible account of the primævity and pre-eminence of the sacred Hebrew, but I think it is not necessary the account should be allowed as fact. As to its being the language in Paradise, this is not very probable, as a compass of eighteen hundred years must have changed the first language very greatly by an increase of words, and new inflections, applications, and constructions of them. The first few inhabitants of the earth were occupied in few things, and wanted not a variety of words; but when their descendants invented arts and improved sciences, they were obliged to coin new words and technical terms, and by extending and transferring their words to new subjects, and using them figuratively, were forced to multiply the senses of those already in use. The language was thus gradually cultivated, and every age improved it. All living languages are liable to such change. I therefore conclude, that the language which served the first pair would not do for succeeding generations. It became

before our Lord, 588 years; after the flood, 1766; of the world, 3416.

vastly more copious and extensive, when the numbers of mankind were great, and their language must serve conversation and the ends of life, and answer all the purposes of intelligence and correspondence. New words and new terms of speech, from time to time, were necessary, to give true ideas of the things, actions, offices, places, and times peculiar to the Hebrews. Even Hutchinson allows there was some coinage, some new words framed. We find in the latter prophets words not to be met with in the *Pentateuch:* and from thence we may suppose, that Moses used words unknown to Nimrod and Heber: and that the men at Shinaar* had words which the people before the flood were strangers to. Even in the seventeenth century, there must have been a great alteration in the language of Adam; and when the venerable Patriarch and his family came into a new world, that was

* Shinaar comprehends the plains of Chaldea or Babylonia in Asia; and the 'men of Shinaar' were the first colony that Noah sent out from Ararat, the mountains of Armenia, where the Ark rested after the flood, to settle in the grand plains of Babylonia, twelve-hundred miles from Ararat. This was in the days of Peleg, two hundred and forty years after the flood, when the eight had encreased to sixty thousand; which made a remove of part of them necessary.

in a different state from the earth before the deluge, and saw a vast variety of things without precedent in the old world, the alterations in nature and diet, must introduce a multitude of new terms in things of common experience and usage; as, after that amazing revolution in the natural world, not only the clouds and meteors were different, and the souls that were saved had a new and astonishing view of the ruin and repair of the system; but Noah did then begin to be an husbandman; he planted a vineyard; he invented wine; and to him the first grant was given of eating flesh. All these things required as it were a new language, and the terms with mankind encreased. The Noahical language must be quite another thing after the great events of the flood. Had Methuselah, who conversed many years with Adam; who received from his mouth the history of the creation and fall, and who lived six hundred years with Noah, to communicate to him all the knowledge he got from Adam; had this antediluvian wise man been raised from the dead to converse with the post-diluvian fathers, or even with Noah, the year he died, that is three hundred and fifty years after the flood; is it not credible from what I have said, that he would have heard a language very different from that tongue he used in his conversations with Adam, even in the nine hundred

and thirtieth year of the first man?* I imagine, Methuselah would not have been able to have talked

* The extraordinary longevity of the ante-diluvians is accounted utterly incredible by many moderns; but it did not appear so unnatural to the early ages of Paganism. Let no one, says Josephus, upon comparing the lives of the antients with our lives, and with the few years which we now live, think that what we have said of them is false: I have for witness to what I have said, all those who have written antiquities, both among the Greeks and Barbarians. For even Manetho, who wrote the Egyptian History; and Berosus, who collected the Chaldean Monuments; and Mochus and Hostiæus; and besides these, Hieronymus the Egyptian, and those who composed the *Phœnician history*, agree to what I here say. Hesiod also, and Hecutæus, and Hallanicus, and Acusilaus; and besides these, Ephorus and Nicolaus of Damascus, relate that the ancients lived a thousand years.

The antient Latin authors likewise confirm the sacred history in this branch: and Varro, in particular, made an enquiry, What the reason was that the antients lived a thousand years?

[The author had here promised "a continuation of this note in the *Appendix*," but it may be proper to notice, that the first volume of this work was printed in 1756, and the second, to which the *Appendix* was to have been added, did not make its appearance till 1766, and then without the promised addition. What the Ap-

with Noah, at the time I have mentioned, of the circumstances that then made the case of mankind, and of the things of common experience and usage. He must have been unable to converse at his first appearance?"

"What you say, Madam," I replied, "is not only very probable, but affords a satisfaction unexpected in a subject on which we are obliged, for want of data, to use conjectures. I yield to your superior sense the notion, that the *Scriptures* were written in the language of Paradise. Most certain it is, that even in respect of our own language, for example, the subjects of Henry I., would find it as much out of their power to understand the English of George the First's reign, were they brought up again, as the ordinary people of our time are at a loss to make any thing of the English, written in the first Henry's reign. But when I have granted this, you will be pleased to inform me, how Abraham and his sons conversed and commerced with the nations, if the Hebrew was not the universal lan-

pendix was intended to comprise will be found more fully noticed in the introductory portion to this volume. The *materiel* connected with the dispersion at Babel, was derived by the author, from Blomberg's *Life of Edmund Dickinson, M.D.* 1739. 8vo. of which subsequent notice will be made. Ed.]

guage in their time? If the miracle at Babel was a confusion of tongues, as is generally supposed, how did the holy family talk and act with such distant king's and people? Illuminate me, thou glorious girl, in this dark article, and be my teacher in Hebrew learning, as I flatter myself you will be the guide and dirigent of all my notions and my days. Yes, charming HARRIOT, my fate is in your hands. Dispose of it as you will, and make me what you please."

"You force me to smile," the illustrious Miss NOEL replied, "and oblige me to call you an odd compound of a man. Pray, Sir, let me have no more of those romantic flights, and I will answer your question as well as I can; but it must be at some other time. There is more to be said on the miracle at Babel, and its effects, than I could dispatch between this and our hour of dining, and therefore, the remainder of our leisure till dinner, we will pass in a visit to my grotto, and in walking round the garden to the parlour we came from." To the grotto then we went, and to the best of my power I will give my reader a description of this splendid room.

In one of the fine rotundas I have mentioned, at one end of the green amphitheatre very lately described, the shining apartment was formed. Miss

NOEL's hand had covered the floor with the most beautiful mosaic my eyes have ever beheld, and filled the arched roof with the richest fossil gems. The mosaic painting on the ground was wrought with small coloured stones or pebbles, and sharp pointed bits of glass, measured and proportioned together, so as to imitate in their assemblage the strokes and colour of the objects, which they were intended to represent, and they represented by this lady's art, the Temple of Tranquillity, described by Volusenus in his dream.

At some distance the fine temple looks like a beautiful painted picture, as do the birds, the beasts, the trees in the fields about it, and the river which murmurs at the bottom of the rising ground; '*Amnis lucidus et vadosus in quo cernere erat verii generis pisces colludere.*' So wonderfully did this genius perform the piece, that fishes of many kinds seem to take their pastime in the bright stream. But above all, is the image of the philosopher, at the entrance of the temple, vastly fine. With pebbles and scraps of glass, all the beauties and graces are expressed, which the pencil of an able artist could bestow on the picture of Democritus. You see him as Diogenes Laertius has drawn him, with a philosophical joy in his countenance, that shews him superior to all events. *Summum bonorum finem*

statuit esse lætitiam, non eam quæ sit eadem voluptati, sed eam per quam animus degit perturbationis expers; and with a finger, he points to the following golden inscription on the portico of the temple:

" Flagrans sit studium bene merendi de seipso,
Et seipsum perficiendi."

That is, " by a rectitude of mind and life, secure true happiness and the applause of your own heart, and let it be the labour of your every day, to come as near perfection as it is possible for human nature to get." This mosaic piece of painting is indeed an admirable thing. It has a fine effect in this grotto, and is a noble monument of the masterly hand of Miss NOEL.

Nor was her fine genius less visible in the striking appearance of the extremely beautiful shells and valuable curiosities, all round the apartment. Her father spared no cost to procure her the finest things of the ocean and rivers from all parts of the world, and pebbles, stones, and ores of the greatest curiosity and worth. These were all disposed in such a manner as not only shed a glorious lustre in the room, but shewed the understanding of this young lady in natural knowledge.

In one part of the grot were collected and arranged the stony coverings of all the shell-fish in the sea, from the striated patella and its several

species, to the pholades in all their species; and of those that live in the fresh streams, from the suboval limpet or umbonated patella and its species, to the triangular and deeply striated cardia. Even all the land shells were in this collection, from the pomatia to the round-mouthed turbo. The most beautiful genera of the sea-shells, intermixed with fossil corals of all the kinds; with animal substances become fossil; and with copper-ores, agates, pebbles, pieces of the finest marmora and alabastritæ, and the most elegant and beautiful marcasites, and chrystals, and spars. These filled the greatest part of the walls, and in classes, here and there, were scattered, as foils to raise the lustre of the others, the inferior shells.

Among the simple sea-shells, that is, those of one shell, without a hinge, I saw several rare ones, that were neither in Mrs. O'HARA's, nor in Mrs. CRAFTON's grottos in Fingal, as I observed to those ladies.* The shells I mean are the following ones.

* I had once a sweet little country house in the neighbourhood of those ladies, and used to be often at their gardens and grottos. Mrs. CRAFTON had the finest shells, but her grot was dull and regular, and had no appearance of nature in the formation. She was a pious, plain, refined lady, but had not a fancy equal to the operation required in a shell-house.

The SEA-TRUMPET, which is in its perfect state, nine inches long, an inch and half diameter at its mouth or irregular lip, and the opening at the small end about half an inch. The surface is a beautiful brown, prettily spotted with white, and the pipe has

The excellent, the polite, the well-bred, the good and unfortunate Mrs. O'HARA had a glorious fancy. She was a genius, and had an imagination that formed a grotto wild and charming as Calypso's. Her fancy did likewise form the garden, in which the grotto stood, near the margin of a flood, into a paradise of delights. Many a pleasing, solitary hour, have I passed in this charming place; and at last saw all in ruins; the garden in disorder, and every fine shell torn from the grotto. Such are the changes and chances of this first state; changes wisely designed by Providence as warnings not to set up our rest here: that we may turn our hearts from this world, and with all our might labour for that life which shall never perish.

What ruined Mrs. O'HARA'S grotto deprived me of my little green and shady retreat. CHARLES O'HARA, this lady's husband, a strange man, from whom I rented my pretty farm, and to whom I had paid a fine to lower the rent, had mortgaged it, unknown to me, to the famous DAMER, and that powerful man swallowed all. All I had there was seized for arrears of interest due of Mr. O'HARA, and as I was ever liable to distrainment, I took my leave of Fingal.

fourteen annular ridges that are a little elevated, and of a fine purple colour.

The ADMIRAL is vastly beautiful, a voluta two inches and a half long, and an inch in diameter at the head, from whence it decreases to a cone with an obtuse point. The ground colour is the brightest, elegant yellow, finer than that of Sienna marble, and this ground so variegated with the brightest colours, that a little more than a third part of the ground is seen. Broad fasciæ, the most charmingly varied, surround it, and the clavicle is the most elegant of objects in colours, brightness, and irregularities. There is a punctuated line of variations that runs in the centre of the yellow fascia, and is wonderfully pretty. This beautiful East-Indian sells at a great price.

The CROWN IMPERIAL is likewise extremely beautiful. This voluta is four inches long, two in diameter at the top, and its head adorned with a charming series of fine tubercles, pointed at the extremities. The ground is a clear pale, and near the head and extremity of the shell, two very beautiful zones run round. They are of the brightest yellow, and in a manner the most elegant, are variegated with black and white purple. It is also an East-Indian.

The HEBREW LETTER, another voluta, is a fine

curiosity. It is two inches in length, and an inch and a quarter in diameter at the top. It is a regular conic figure, and its exerted clavicle has several volutions. The ground is like the white of a fine pearl, and the body all over variegated with irregular marks of black, which have a near resemblance of the Hebrew characters. This elegant shell is an East-Indian.

The WHITE VOLUTA, with brown and blue and purple spots. This very elegant shell, whose ground is a charming white, is found on the coast of Guinea, from five to six inches in length, and its diameter at the head often three inches. It tapers gradually, and at the extremity is a large obtuse. Its variegations in its spots are very beautiful, and its spots are principally disposed in many circles round the shell.

The BUTTERFLY is a voluta the most elegant of this beautiful genus. Its length is five inches in its perfection, and two and a half broad at the head. The body is an obtuse cone: the clavicle is pointed, and in several volutions. The ground is the finest yellow, and beautified all over with small brown spots, in regular and round series. These variegations are exceeding pretty, and as this rare East-Indian shell has beside these beauties three charming bands round the body, which are formed of large

spots of a deep brown, a pale brown, and white, and resemble the spots on the wings of butterflies, it is a beautiful species indeed. The animal that inhabits this shell is a limax.

The TULIP CYLINDER is a very scarce and beautiful native of the East-Indies, and in its state of perfection and brightness of colour, of great value. Its form is cylindric, its length four inches, and its diameter two and a half, at its greatest increase. Its clavicle has many volutions, and terminates in an obtuse point. The ground colour is white, and its variegations blue and brown. They are thrown into irregular clouds in the most beautiful manner, and into some larger and smaller spots. The limax inhabits this fine shell.

I likewise saw in this grotto the finest species of the purpura, the dolia, and the porcellana. There was of the first genus the thorny woodcock: of the second the harp shell: and of the third, the argus shell.

The THORNY WOODCOCK is ventricose, and approaches to an oval figure. Its length, full grown, is five inches; the clavicle short, but in volutions distinct; and its rostrum from the mouth twice the length of the rest of the shell. This snout and the body have four series of spines, generally an inch and half long, pointed at the ends, and somewhat

crooked. The spines lie in regular, longitudinal series. The mouth is almost round, but the opening is continued in the form of a slit up the rostrum. The colour of this American, and extremely elegant shell, is a tawny yellow, with a fine mixture of a lively brown, and by bleaching on the coasts, it gets many spots of white.

The BEAUTIFUL HARP is a Chinese; three inches and half long, and two and a half in diameter. The shell is tumid and inflated, and at the head largest. It has an oblong clavicle in several volutions, pointed at the extremity, and the other extreme is a short rostrum. The whole surface is ornamented with elevated ribs, that are about twice as thick as a straw, and as distant from each other as the thickness of four straws. The colour is a fine deep brown, variegated with white and a paler brown, in a manner surprisingly beautiful.

The extremely elegant ARGUS is from the coast of Africa, and is sometimes found in the East-Indies. Its length, in a state of perfection, is four inches and a half; its diameter three. It is oblong and gibbous, has a wide mouth, and lips so continued beyond the verge, as to form at each extremity a broad and short beak. The colour is a fine pale yellow, and over the body are three brown fasciæ: but the whole surface, and those fasciæ are orna-

mented with multitudes of the most beautiful round spots, which resemble eyes in the wings of the finest butterflies. The limax inhabits this charming shell. This creature is the sea-snail.

The CONCHA OF VENUS was the next shell in this young lady's collection that engaged my attention. One of them was three inches long, and two and a half in diameter. The valves were convex, and in longitudinal direction deeply striated. The hinge at the prominent end was large and beautifully wrought, and the opening of the shell was covered with the most elegant wrinkled lips, of the most beautiful red colour, finely intermixed with white; these lips do not unite in the middle, but have slender and beautiful spines round about the truncated ends of the shell. This shell of Venus is an American, and valued by the collectors at a high rate.

But of all the curious shells in this wonderful collection, the HAMMER OYSTER was what I wondered at most; it is the most extraordinary shell in the world. It resembles a pick-ax, with a very short handle and a long head. The body of the shell is in the place of the handle of the instrument, and is four inches and a half long, and one inch and a half in diameter. What answered to the head of the pick-ax was seven inches long, and three quarters

of an inch in diameter. This head terminates at each end in a narrow obtuse point, is uneven at the edges, irregular in its make, and lies crosswise to the body: yet the valves shut in the closest and most elegant manner. The edges are deeply furrowed and plaited, and the lines run in irregular directions. The colour without is a fine mixture of brown and purple; and within a pearly white, with a tinge of purple. This rare shell is an East-Indian, and whenever it appears at an auction is rated very high. I have known ten guineas given for a perfect one.

With a large quantity of these most beautiful shells, which are rarely seen in any collections, and with all the family of the pectens, the cardiæ, the solens, the cylindri, the murexes, the turbines, the buccina, and every species of the finest genera of shells, Miss NOEL formed a grotto that exceeded every thing of the kind I believe in the world; all I am sure that I have seen, except the late Mrs. HARCOURT's in Richmondshire; which I shall give my reader a description of, when I travel him up those English Alpes. It was not only, that Miss NOEL's happy fancy had blended all these things in the wildest and most beautiful disposition over the walls of the rotunda; but her fine genius had produced a variety of grots within her grotto, and falling waters, and points of view. In one place was the famous

Atalanta, and her delightful cave: and in another part, the Goddess and Ulysses's son appeared at the entrance of that grot, which under the appearance of a rural plainness had every thing that could charm the eye: the roof was ornamented with shell-work; the tapestry was a tender vine; and limpid fountains sweetly purled round.

But what above all the finely fancied works in Miss NOEL'S grotto pleased me, was, a figure of the philosopher Epictetus, in the centre of the grot. He sat at the door of a cave, by the side of a falling water, and held a book of his philosophy in his hand, that was written in the manner of the antients, that is, on parchment rolled up close together. He appeared in deep meditation; and as part of the book had been unfolded and gradually extended, from his knee on the ground, one could read very plain, in large Greek characters, about fifty lines. The English of the lesson was this—

"THE MASTER SCIENCE.

"All things have their nature, their make and form, by which they act, and by which they suffer. The vegetable proceeds with perfect insensibility. The brute possesses a sense of what is pleasurable and painful, but stops at mere sensation. The rational, like the brute, has all the powers of mere

sensation, but enjoys a farther transcendent faculty. To him is imparted the master-science of what he is, where he is, and the end to which he is destined. He is directed by the canon of reason to reverence the dignity of his own superior character, and never wretchedly degrade himself into a nature to him subordinate. The master-science, he is told, consists in having just ideas of pleasures and pains, true notions of the moments and consequences of different actions and pursuits, whereby he may be able to measure, direct or controul his desires or aversions, and never merge into miseries. Remember this Arrianus. Then only you are qualified for life, when you are able to oppose your appetites, and bravely dare to call your opinions to account; when you have established judgment or reason as the ruler in your mind, and by a patience of thinking, and a power of resisting, before you choose, can bring your fancy to the test of truth. By this means, furnished with the knowledge of the effects and consequences of actions, you will know how you ought to behave in every case. You will steer wisely through the various rocks and shelves of life. In short, Arrianus, the deliberate habit is the proper business of man; and his duty, to exert upon the first proper call, the virtues natural to his mind; that piety, that love, that justice, that veracity, that

gratitude, and that benevolence, which are the glory of human kind. Whatever is fated in that order of incontroulable events, by which the divine power preserves and adorns the whole, meet the incidents with magnanimity, and co-operate with chearfulness in whatever the supreme mind ordains. Let a fortitude be always exerted in enduring; a justice in distribution; a prudence in moral offices; and a temperance in your natural appetites and pursuits. This is the most perfect humanity. This do, and you will be a fit actor in the general drama; and the only end of your existence is the due performance of the part allotted you."

Such was Miss NOEL's grotto, and with her, if it had been in my power to choose, I had rather have passed in it, the day in talking of the various fine subjects it contained, than go in to dinner; which a servant informed us was serving up, just as I had done reading the above recited philosophical lesson. Back then we returned to the parlour, and there found the old gentleman. We sat down immediately to two very good dishes, and when that was over, Mr. NOEL and I drank a bottle of old Alicant. Though this gentleman was upwards of eighty, yet years had not deprived him of reason and spirits. He was lively and sensible, and still a most agree-

able companion. He talked of Greece and Rome, as if he had lived there before the æra of Christianity. The Court of Augustus he was so far from being a stranger to, that he described the principal persons in it; their actions, their pleasures, and their caprices, as if he had been their contemporary. We talked of these great characters. We went into the gallery of Verres. We looked over the antient theatres. Several of the most beautiful passages in the Roman poets this excellent old man repeated, and made very pleasant, but moral remarks upon them.

"The cry, "said he," still is as it was in the days of Horace :—

"O cives, cives, quaerenda pecunia primum,
Virtus post nummos.—
Unde habeas nemo quaerit, sed oportet habere.
Quorum animis, a prima lanugine, non insedit illud?"

And what Catullus told his Lesbia, is it not approved to this day by the largest part of the great female world?

Vivàmus, mea Lesbia, atque amemus,
Rumoresque Senium Severiorum,
Omnes unius aestimemus assis.

Soles occidere et redire possunt,
Nobis, cum semel occi dit brevis lux,
Nox est perpetua una dormiendo.
Hæc discunt omnes ante Alpha et Beta puellæ.

The girls all learn this lesson before their A. B. C.; and as to the opinion of the poet, it shews how sadly the Augustan age, with all its learning, and polite advantages, was corrupted: and as Virgil makes a jest of his own fine description of a paradise or the Elysian fields; as is evident from his dismissing his hero out of the ivory gate; which shews he was of the school of Epicurus; it is from these things manifest, that we can never be thankful enough for the principles and dictates of revealed religion: we can never sufficiently adore the goodness of the most glorious Eternal for the gospel of Jesus Christ; which opens the unbounded regions of eternal day to the virtuous and charitable, and promises them a rest from labour, and ever blooming joys; while it condemns the wicked to the regions of horror and solid darkness; that dreadful region, from whence the cries of misery for ever ascend, but can never reach the throne of mercy. O heavenly religion! designed to make men good, and for ever happy; that preserves the dignity of human nature, guards and increases vir-

tue, and brings us to the realms of perfect reason and excellent glory.

"But," continued this fine old gentleman, "Tibullus has ever pleased me in the description of his mistress:—

'Illam quicquid agit, quoquo vestigia flectit.
Componit furtim subsequiturque decor;
Seu solvit crines, fusis decet esse capillis;
Seu compsit comptis est veneranda comis.
Urit seu Tyria voluit procedere pulla;
Urit seu nivea candida veste venit.
Talis in æterno felix Vertumnus Olympo
Mille habet ornatus, mille decenter habet.'

"These elegant lines contain an inimitably beautiful description of outward grace, and its charming effects upon all who see it. Such a grace, without thinking of it, every one should strive to have, whatever they are doing. They should make it habitual to them. Quintilian seems to have had these fine lines in view, in his description of outward behaviour: 'Neque enim gestum componi ad similitudinem saltationis volo, sed subesse aliquid, in hac exercitatione puerili, unde nos non id agentes, furtim decor ille discentibus traditus subsequatur.' *Cap.* 10. I am not for having the mein of a gentleman the same with that of a dancing-master; but that a boy while young should enter upon this

exercise, that it may communicate a secret gracefulness to his manner ever after."

In this manner did the old gentleman and I pass the time, till the clock struck five, when Miss NOEL came into the parlour again, and her father said he must retire, to take his evening nap, and would see me at supper; for with him I must stay that night. "HARRIOT, make tea for the gentleman. I am your servant, sir," and he withdrew. To HARRIOT, then, my life and my bliss, I turned; and, over a pot of tea, was as happy, I am sure, as ever with his Statira sat the Conqueror of the World. I began to relate once more the story of a passion, that was to form one day, I hoped, my sole felicity in this world, and with vows and protestations affirmed that I loved from my soul. "Charming angel," I said, "the beauties of your mind have inspired me with a passion that must increase every time I behold the harmony of your face; and by the powers divine, I swear to love you as long as Heaven shall permit me to breathe the vital air. Bid me then either live or die, and while I do live, be assured that my life will be devoted to you only." But in vain was all this warmth. Miss NOEL sat as unmoved as Erycina on a monument, and only answered, with a smile, "Since your days, sir, are in my disposal, I desire you will change to some other subject, and

some article that is rational and useful; otherwise I must leave the room."

"To leave me," I replied, "would be insupportable; and, therefore, at once I have done. If you please then, madam, we will consider the Miracle at Babel, and enquire into the language of the world at that time. Allowing, as you have proved in our late conversation, that the language after the flood was quite another thing from that used in Paradise, and of consequence, that Moses did not write in that tongue which Adam and Eve conversed in: nor is Hebrew of that primævity which some great men affirm; yet, if there was a confusion of tongues at Babel, and many languages were spoken in the earth in the days of Abraham, how did he and his sons converse so easily with the various nations they passed through, and had occasional connexions with? For, my part, I think with Hutchinson, that the divine interposition at Babel was for quite another end, to wit, to confound their confession, and cast out of their minds the name or object of it, that a man might not listen to the lip or confession of his neighbour. They were made to lose their own lip, and to differ about the words of their atheistical confession."

"As to a confusion of confessions," replied Miss NOEL, "it appears to me to be a notion without any

foundation to rest on. The argument of Hutchinson that the word 'shephah,' the name for a lip, when used for the voice or speech; is never once in the Bible used in any other sense than for confession, is not good; because, though '*shephah*' is often generally used for religious discourse or confession, yet the phrases, 'other lips' and 'other tongues,' are also used for 'other languages, utterances, pronunciations, dialects.' St. Paul, 1. *Corinthians*, ch. 14. v. 21. 22. applies *shephah* to language or dialect, in his quotation from the prophet *Isaiah*, ch. 28. v. 11, 12. He says, in the law it is written, 'With *men of** other tongues and other lips will I speak unto this people, and yet for all that they will not hear me.' And the words of the prophet are, speaking of Christ promised; 'with stammering lips, and another tongue will he speak to this people.' It is evident from this, that the Hebrew word *shephah* here signifies tongues or languages, and not confessions or discourse. So the apostle applies it, and explains the prophet: and by 'stammering lips,' *Isaiah* means the 'uncouth pronunciations of barbarous dialects,' or languages of the nations, which must produce in strangers to them ridiculous lips or mouths; and in this he refers undoubtedly to the

* The words *men of* are not in the Greek.

stammering and strange sounds at the Babel confusion, when God, by a miracle and visible exhibition, distorted their organs of speech, and gave them a trembling, hesitation and precipitancy, as to vocal and other powers. In short, the miraculous gift of tongues would in some measure affect the saints, in respect of pronunciation, as the Miracle of Babel did the people of that place.* Nor is this the only

* To this stammering or uncouth pronunciation of barbarous dialects the prophet *Ezekiel* refers, chap. 36. v. 3. "Ye are made to come upon the lip of the tongues:" that is, ye are become a bye-word even in the heathen gabble, among the babbling nations where ye are in captivity. Holloway, the author of *Letter and Spirit*, says, the word barbarous, used in so many languages, (with only their respective different determinations) for persons of strange or foreign tongues, is a monument of the great confusion at Babel; this word being a corruption of the reduplicate Chaldee word *Balbel*, by changing the *l* in each place into *r*. Some say, the word in the other languages is derived from the Arabic *Barbar*, to "murmur like some beast." Scaliger defines it, Pronunciatio vitiosa et insuavis, literasque male exprimens, blæsorum balborumque more; which was hitting upon the truth as to part of the original manner of the confusion. Indeed *Blæsus* and *Balbus*, in Latin, are both derived in like manner from *Bal* and *Balbel*. The Welsh have preserved a noble word for this barbarism of confused language in their compounded

place in Scripture where *shephah*, lip, signifies language, pronunciations, and dialects; and where there is reference to the confusion of tongues at Babel, *Ishiah*, speaking of the privileges of the godly, says, 'Thou shalt not see a 'fierce people, of a

term *Baldwridd;* which is a plain compound of the Hebrew *Bal*, and *Dabar*, without any other deflection from the original Hebrew, than that of changing the *b* in the latter member of the word *Dabar* into the Welsh *w*, a letter of the same organ. Moreover, from their said *Baldwridd*, and *Das*, we again derive our *Balderdash*; which therefore signifies strictly, a heap of confused or barbarous words, like those of the gabble of dialects, originally gendered at Babel. See *Letter and Spirit*, ch. 11. It is very remarkable, that this learned gentleman says he had been long of Hutchinson's mind, as to a confusion of confessions, and not of tongues; but on weighing the matter, is now of another opinion. *Ibid.* p. 115. Therefore, Hutchinson not infallible, but out for once, and as Dr. Sharp well observes, this may be an earnest of deserting Hutchinson in other points of his new hypothesis. See Dr. Sharp's *Two Discourses on the Hebrew Tongue and Character* against Holloway. His *Two Discourses on Elohim, and Defence.* And his *Three Discourses on Cherubim.* The Hutchinsonians lay the stress of their hypothesis on the Biblical Hebrew, being the language of Adam in Paradise; and if this be taken from them, they are left in a poor way indeed.

deeper speech than thou canst perceive, (of a deeper lip than thou canst hear, *Heb.*) of a stammering or ridiculous tongue, that thou canst not understand. This is enough in answer to Hutchinson and his fautors, in respect of what they say on the confusion at Babel. This proves that the word *shephah*, lip, signifies language, utterance; dialect, as well as confession or discourse; and therefore, Moses, in his account of the Miracle at Babel, might have mean'd a confusion of languages. That he did mean this, is plain, not only from a tradition gone out into all the earth, which is a matter of greater regard than Hutchinson's fancy; but because the sacred oracles allude to this event. Beside St. Paul aforementioned, the royal prophet in *Psalm* lv. ver. 9. refers to the means of the division of tongues, and denounces a curse in terms taken from that inflicted at Babel. "Swallow up, O Lord, and divide their tongues.' This seems to describe the manner of that confusion; that the substance of the one language was sunk or swallowed up in a vast chaos of universal babble; and that out of that jargon it was again, by another act, divided or broken into many particular dissonant dialects, or tongues."

"All this," I said, "is very just, and gives me delight and satisfaction. I am now convinced, not only that Hebrew was not the language of Paradise,

or that Adam did not speak the tongue the old world used immediately before the confusion at Babel; but likewise, that the division there was a division and confusion of the one language then spoken; and not a confusion of confessions, as Hutchinson affirms. Inform me, however, if you please, what you mean by that tradition you mentioned, which declared the Miracle of Babel to be a confusion of languages."

"The Jews' tradition," replied Miss NOEL, "is preserved in their *Targum*, and tells us, that the whole earth, after the flood, was of one speech, or sort of words, and when at their first remove from Ararat, they came to Shinar, they consulted to build them a city, and a tower for a house of adoration, whose head might reach to, or be towards the heavens, and to place an image of the host of heaven for an object of worship on the top of it; and to put a sword in his hand, that he might make war for them against the divine armies, to prevent their dispersion over the whole earth. Whereupon the word of the Lord was revealed from Heaven, to execute vengeance upon them, and the Lord corrupted their tongue, broke their speech into seventy languages, and scattered them over the face of the whole earth. No one knew what his fellow said; and they slew one another, and ceased from build-

ing the city. Therefore he called the name of it Babel; because there the Lord mingled together the tongues of all the inhabitants of the other. This you read in the *Targum* that was written before the days of Jesus Christ, as the Jews affirm; or; if not so early, yet it is a very antient book, and the doctor who composed it must certainly know the meaning of the word *shephah* better than Hutchinson. It appears, upon the whole, that the argument of this famous modern is without foundation."

"It is, indeed," I answered, "but then I am not able to conceive how Abraham and his sons conversed with so many nations, or how the Hebrew that Moses wrote in was preserved. Illuminate me in these things, illustrious Harriot, and from your fine understanding, let me have the honour and happiness of receiving true Hebrew lessons. Proceed, I beseech you, and stop not till you have expounded to my understanding the true nature of Cherubim? What do you think of Hutchinson's Rub and Rubbim, and of his notions of Ezekiel's cherubic form."

"To talk of Cherubim and Elohim," resumed Miss NOEL, "and say all that ought to be said, to speak to any purpose; of the three heads and four visages, the bull, the man, the lion, and the eagle,

mentioned in the prophet, requires more knowledge in Hebrew learning than I pretend to be mistress of, and must take up more time than there is now to spare. I may hereafter, however, if you should chance to come again to our house, let you know my fancies upon these grand subjects, and why I cannot accord with Hutchinson and my father, in their notion of the Cherubim's signifying the unity of the essence, the distinction of the persons, and man's being taken into the essence by his personal union with the second person, whose constant emblem was the lion. This, I confess, appears to my plain understanding very miserable stuff. I can see no text either in the *Old Testament*, or in the *New*, for a plurality of beings, co-ordinate and independent. The sacred pages declare there is one original perfect mind. The Lord shall be king over all the earth. In that day there shall be ONE LORD, and his name ONE,' says the prophet *Zachariah*, speaking of the prodigious revolution in the Gentile world, whence in process of time, by the gospel of Jesus Christ, the worship of one true God shall prevail all over the earth, as universally as Polytheism had done before. This I dare not observe to my father, as he is an admirer of Hutchinson, and will not bear any contradiction; but my private

judgment is, that Hutchinson on the Cherubim and Elohim or Eloim, is a mad commentator, as I may show you, if we ever happen to meet again.

"At present, all I can do more on the Hebrew subject, is to observe that, in respect of the preservation of the Hebrew tongue, I imagine the one prevailing language before the Miracle at Babel, which one language was afterwards called Hebrew, though divided and swallowed as it were at the tower, was kept without change in the line of Shem, and continued their tongue. This cannot be disputed, I believe. I likewise imagine, it must be allowed that this Hebrew continued the vernacular tongue of the old Canaanites. It is otherwise unaccountable how the Hebrew was found to be the language of the Canaanites, when the family of Abraham came among them again, after an absence of more than two hundred years. If they had had another tongue at the confusion, was it possible for Abraham, during his temporary sojournments among them, and in the necessities of his peregrination, to persuade so many tribes to quit their dialect, and learn his language; or, if his influence had been so amazing, can it be supposed, they would not return again to their old language, after he had left them, and his family was away from them more than two

hundred years? No, sir; we cannot justly suppose such a thing. The language of the old Canaanites could not be a different one from the Hebrew. If you will look into Bochart,* you will find this was his opinion. That great man says, the ante-Babel language escaped the confusion two ways, viz., by the Canaanites, through God's providence preserving it in their colonies for the future use of the Hebrews, who were to possess the land; and by the patriarch Heber, as a sacred depositum for the use of his posterity, and of Abraham in particular.

* The great Samuel Bochart, born at Rouen, in 1599, was the minister of the reformed church in the town of Caen, in Normandy. His principal works are his *Phaleg* and *Canaan*; works that show an amazing erudition, and ought to be well read by every gentleman; you should likewise have his *Hierozoïcon, or History of Animals mentioned in the Sacred Books*. It is a good supplement to his *Scripture Geography*. His sermons and dissertations are also very valuable. Bochart died suddenly in the Academy at Caen, on Monday, 16th May, 1667, in the sixty-eighth year of his age. Brieux wrote the following fine epitaph on him:—

Scilicet hæc, cuique est data sors æquissima, talis
Ut sit mors, qualis vita peracta fuit.
Musarum in gremio teneris qui vixit ab annis.
Musarum in gremio debuit ille mori.

This being the case: the Phœnician or Canaanitish tongue, being the same language that the line of Heber spoke, with this only difference, that by the latter it was retained in greater purity, being in the mouths of a few, and transmitted by instruction; it follows, that Abraham and his sons could talk with all these tribes and communities; and as to the other nations he had communication with, he might easily converse with them, as he was a Syrian by birth, and to be sure could talk the Aramitish dialect as well as Laban his brother. The Aramitish was the customary language of the line of Shem. It was their vulgar tongue. The language of the old world, that was spoken immediately before the confusion, was called Hebrew from Heber, which they reserved for sacred uses."

Here Miss NOEL ended, and my amazement was so great, and my passion had risen so high for such uncommon female intelligence, that I could not help snatching this beauty to my arms, and without thinking of what I did, impressed on her balmy lips half a dozen kisses. This was wrong, and gave very great offence, but she was too good to be implacable, and on my begging her pardon, and protesting it was not a wilful rudeness, but the magic of her glorious eyes, and the bright powers of her mind, that had

transported me beside myself, she was reconciled, and asked me, if I would play a game at cards? "With delight," I replied, and immediately a pack was brought in. We sat down to cribbage, and had played a few games, when by accident Miss NOEL saw the head of my german flute, which I always brought out with me in my walks, and carried in a long pocket within-side my coat. "You play, Sir, I suppose, on that instrument," this lady said, "and as of all sorts of music this pleases me most, I request you will oblige me with any thing you please." In a moment, I answered, and taking from my pocket-book the following lines, I reached them to her, and told her I had the day before set them to one of Lully's airs, and instantly began to breathe the softest harmony I could make—

A SONG.

ALMIGHTY love's resistless rage,
No force can quell, no art assuage:
While wit and beauty both conspire,
To kindle in my breast the fire:
The matchless shape, the charming grace,
The easy air, and blooming face,
Each charm that does in Flavia shine,
To keep my captive heart combine.

I feel, I feel the raging fire!
And my soul burns with fierce desire!
Thy freedom, Reason, I disown,
And beauty's pleasing chains put on;
No art can set the captive free,
Who scorns his offer'd liberty;
Nor is confinement any pain,
To him who hugs his pleasing chain.

Bright Venus! Offspring of the sea!
Thy sovereign dictates I obey;
Submissive own thy mighty reign,
And feel thy power in every vein:
I feel thy influence all-confest,
I feel thee triumph in my breast!
'Tis there is fix'd thy sacred court,
'Tis there thy Cupids gaily sport.

Come, my Boy, the altar place,
Add the blooming garland's grace;
Gently pour the sacred wine,
Hear me, Venus! Power divine!
Grant the only boon I crave,
Hear me, Venus! Hear thy slave!
Bless my fond soul with beauty's charms,
And give me Flavia to my arms.*

* As this song is a short imitation of the nineteenth *Ode* of the first book of Horace, it is worth your while,

Just as I was finishing this piece of music, old Mr. Noel came into the parlour, in his wonted good

Reader, to see how the Rev. P. Francis has done the whole. I will here set down a few lines:

" Urit me Glyceræ nitor
Splendentis pario marmore purius:
Urit grata protervitas,
Et vultus nimium lubricus aspici."

Which lines are imitated in the first verse of the above song, and a part of the second; and the ingenious Mr. Francis renders them in the following manner,—

" Again for Glycera I burn,
And all my long forgotten flames return.
As Parian marble pure and bright,
The shining maid my bosom warms;
Her face too dazzling for the sight,
Her sweet coqueting—how it charms!"

The following:

" In me tota ruens Venus
Cyprum deseruit—"

of which the third verse of the song is an imitation, Mr. Francis translates thus:

" Whole Venus rushing through my veins,
No longer in her favourite Cyprus reigns."

humour, and seemed very greatly pleased with me and my instrument. He told me, I was the young man he wanted to be acquainted with, and that if it was no detriment to me, I should not leave him this month to come. "Come, Sir," continued this fine old gentleman, "let me hear another piece of your music—vocal or instrumental as you will, for I suppose you sing as well as you play." "Both you shall have, Sir," I replied, "to the best of my abili-

And the lines:

"Hic vivum mihi cespitem, hic
Verbenas, pueri, ponite thuraque
Bimi cum patera meri:
Mactatâ veniet lænior hostiâ:"

Which are imitated in the fourth verse of the song, Mr. Francis translates as follows,

"Here let the living altar rise,
Adorn'd with every herb and flower;
Here flame the incense to the skies,
And purest wines libation pour;
Due honours to the Goddess paid,
Soft sinks to willing love the yielding maid."

You see in this the difference between a translation and an imitation.

ties, and by way of change, I will give you first a song, called

THE SOLITUDE.

Ye lofty mountains, whose eternal snows
Like Atlas seem to prop the distant skies;
While shelter'd by your high and ample brows
All nature's beauties feast my ravish'd eyes:
And far beneath me o'er the distant plain
The thunders break, and rattling tempests reign.

Here, when Aurora with her cheerful beam
And rosy blushes marks approaching day;
Oft do I walk along the purling stream,
And see the bleating flocks around me stray:
The woods, the rocks, each charm that strikes my sight,
Fills my whole breast with innocent delight.

Here gaily dancing on the flow'ry ground
The cheerful shepherds join their flute and voice;
While thro' the groves the woodland songs resound,
And fill th' untroubled mind with peaceful joys.
Music and love inspire the vocal plain,
Alone the turtle tunes her plaintive strain.

Here the green turf invites my wearied head
On nature's lap to undisturb'd repose;
Here gently laid to rest, each care is fled;
Peace and content my happy eye-lids close.

Ye golden flattering dreams of state adieu!
As bright my slumbers are, more soft than you.

Here free from all the tempests of the great,
Craft and ambition can deceive no more!
Beneath these shades I find a blest retreat,
From Envy's rage secure, and Fortune's pow'r:
Here call the actions of past ages o'er,
Or truth's immortal source alone explore.

Here far from all the busy world's alarms,
I prove in peace the Muse's sacred leisure:
No cares within, no distant sound of arms,
Break my repose, or interrupt my pleasure.
Fortune and Fame! Deceitful forms! Adieu!
The world's a trifle far beneath my view.

This song delighted the old gentleman exceedingly. He told me, he was charmed with it, not only for the fine music I made of it, but the morality of it, and liked me so much, that I was most heartily welcome to make his solitary retreat my home, as often and as long as I pleased. And indeed I did so, and continued to behave in such a manner, that in two months time, I gained so entirely his affections, and so totally the heart of his admirable daughter, that I might have her in wedlock when I pleased, after the expiration of that current year, which was the young lady's request, and be secured of his estate at his death; beside a large fortune to

be immediately paid down; and this, though my father should refuse to settle any thing on me, or Miss NOEL, my wife. This was generous and charming as my heart could desire. I thought myself the happiest of men. Every week I went to Eden-Park, one time or other, to see my dear Miss NOEL, and pay my respects to her worthy father. We were while I stayed a most happy family, and enjoyed such satisfactions as few I believe have experienced in this tempestuous hemisphere. Mr. NOEL was passionately fond of his daughter, and he could not regard me more if I had been his own son, I loved my Harriot with a fondness beyond description, and that glorious girl had all the esteem I could wish she had for me. Our mutual felicity could rise no higher till we gave our hands, as we had already plighted our hearts.

This world is a series of visionary scenes, and contains so little solid, lasting felicity, as I have found it, that I cannot call life more than a deception; and, as Swift says it, "He is the happiest man, who is best deceived." When I thought myself within a fortnight of being married to Miss NOEL, and thereby made as completely happy in every respect as it was possible for a mortal man to be, the small pox step'd in, and in seven days time, reduced the finest human frame in the universe to

the most hideous and offensive block. The most amiable of human creatures mortified all over, and became a spectacle the most hideous and appalling. This broke her father's heart in a month's time, and the paradise I had in view, sunk into everlasting night.

My heart, upon this sad accident, bled and mourned to an extreme degree. All the tender passions were up in my soul, and with great difficulty could I keep my ruffled spirits in tolerable decorum. I lost what I valued more than my life; more than repeated millions of worlds, if it had been possible to get them in exchange. This engaged, beloved partner, was an honour to her sex, and an ornament to human kind. She was one of the wisest and most agreeable of women; and her life quite glorious for piety to God, compassion to the necessitous and miserable, benevolence and good will to all, with every other grace and virtue. These shone with a bright lustre in her whole deportment, and rendered her beloved, and the delight of all that knew her. Sense and genius were in her united, and by study, reflection, and application, she improved the talents, in the happiest manner. She had acquired a superiority in thinking, speaking, writing, and acting; and in manners, her behaviour, her language, her design and her understanding was inexpressibly

charming. Miss NOEL died in the 24th year of her age, the 29th of December, in the year 1724.

This dismal occurrence prey'd powerfully on my spirits for some time, and for near two months, I scarcely spoke a word to any one. I was silent, but not sullen. As my tears and lamentations could not save her, so I knew they could not fetch her back. Death and the grave have neither eyes nor ears. The thing to be done upon so melancholy an occasion, is to adore the Lord of infinite wisdom, as he has a right to strike our comforts dead; and so improve the awful event, by labouring to render our whole temper and deportment Christian and divine, that we may be able to live, while we do live, superior to the strokes of fortune, and the calamities of human life; and when God bids us die, in whatever manner, and at whatever time it may be, have nothing to do but to die, and so to enter into our master's joy. This is wisdom. This good we may extract from such doleful things. This was the effect my dear Miss NOEL's death had on me, and when I saw myself deprived of so invaluable a thing in this world, I determined to double my diligence in so acting my part in it, that whenever I was to pass through the last extremity of nature, I might be dismissed with a blessing to another world; and by virtue of the sublime excellencies of our holy

religion, proceed to the abodes of immortality and immutable felicity.

I wish I could persuade you, reader, to resolve in the same manner. If you are young, and have not yet experienced life, believe me, all is vanity, disappointment, weariness, and dissatisfaction, and in the midst of troubles and uncertainties, we are hastening to an unknown world, from whence we shall never again return. Whether our dissolution be near, we know not; but this is certain, that Death, that universal conqueror, is making after us apace, to seize us as his captives; and therefore, though a man live many years, and rejoice in them all, which is the case of very few, yet let him remember the days of darkness.

And when death does come, our lot may be the most racking pains and distempers, to fasten us down to our sick-beds, till we resign our spirits to some strange region, our breath to the common air, and our bodies to the dust from whence they were taken. Dismal situation! If in the days of our health, we did not make our happiness and moral worth correspond, did not labour, in the time of our strength, to escape from wrong opinion and bad habit, and to render our minds sincere and incorrupt; if we did not worship and love the supreme mind, and adore his divine administration,

and all the secrets of his providence. If this was not our case, before corruption begins to lay hold of us, deplorable must we be, when torments come upon us, and we have only hopeless wishes that we had been wiser, as we descend in agonies to our solitary retreat: to proceed from thence to judgment. Language cannot paint the horrors of such a condition. The anguish of mind, and the torture of body, are a scene of misery beyond description.

Or, if without torment, we lie down in silence, and sink into the land of forgetfulness, yet, since the Lord Jesus is to raise us from the regions of darkness, and bring us to the sessions of righteousness, where all our actions are to be strictly tried and examined, and every one shall be judged according to the deeds done in the body, whether they have been good or evil; what can screen us from the wrath of that mighty power, which is to break off the strong fetters of death, and to throw open the iron gates of the grave, if injustice, cruelty, and oppression, have been our practice in this world; or if, in the neglect of the distressed and hungry, we have given up ourselves to chambering and wantonness, to gluttony and voluptuousness? It is virtue and obedience, acts of goodness and mercy, that only can deliver us. If we worship in

spirit and in truth the most glorious of immortal beings, that God who is omnipotent in wisdom and action, and perform all the offices of love and friendship to every man, then will our Lord pronounce us the blessed of his Father. If we do evil, we shall come forth unto the resurrection of damnation. This merits your attention, reader, and I hope you will immediately begin to ponder, what it is to have a place assigned in inconceivable happiness or misery for ever.

Having thus lost Miss Noel, and my good old friend, her worthy father, I left the university, and went down to the country, after five years and three months absence, to see how things were posited at home, and pay my respects to my father; but I found them very little to my liking, and in a short time, returned to Dublin again. He had lately married in his old age a young wife, who was one of the most artful, false, and insolent of women, and to gratify her to the utmost of his power, had not only brought her nephew into his house, but was ridiculously fond of him, and lavishly gratified all his desires. Whatever this little brute, the son of a drunken beggar, who had been a journey-man glover, was pleased, in wantonness, to call for, and that his years, then sixteen, could require, my

father's fortune in an instant produced; while scarcely one of my rational demands could be answered. Money, cloaths, servants, horses, dogs, and all things he could fancy, were given in abundance; and to please the basest of women, and the most cruel step-mother that ever the devil inspired to make the son of another woman miserable, I was denied almost every thing. The liberal allowance I had at the university was taken from me. Even a horse to ride out to the neighbouring gentlemen, was refused me, though my father had three stables of extraordinary cattle; and till I purchased one, was forced to walk it, wherever I had a mind to visit. What is still more incredible, if any thing of severity can be so, when a mother-in-law is sovereign, I was not allowed to keep my horse even at grass on the land, though five hundred acres of freehold estate surrounded the mansion, but obliged to graze it at a neighbouring farmer's. Nor was this all the hard treatment I received. I was ordered by my father to become the young man's preceptor; to spend my precious time in teaching this youngster, and in labouring to make the little despicable dunce a scholar. All this was more than I could bear. My life became insupportable, and I resolved to range even the wilds of Africa, if

nothing better offered, rather than live a miserable slave under the cruel tyranny of those unrelenting oppressors.

My father, however, by the way, was as fine a gentleman as ever lived, a man of extraordinary understanding, and a scholar; likewise remarkably just and good to all the world, except myself, after I left the university: and to do him all the justice in my power, and vindicate him so far as I am able, I must not conceal, that great as the ascendancy was, which my mother-in-law had over him, and as much as he was henpecked by that low-bred woman, who had been his servant maid, yet it was not to her only that my sufferings were owing. Religion had a hand in my misery. False religion was the spring of that paternal resentment I suffered under.

It was my father's being wont to have prayers read every night and morning in his family, and the office was the litany of the common-prayer book. This work, on my coming home, was transferred from my sister to me, and for about one week I performed to the old gentleman's satisfaction, as my voice was good, and my reading distinct and clear; but this office was far from being grateful to me, as I was become a strict Unitarian, by the lessons I had received from my private tutor in college,

and my own examinations of the vulgar faith. It went against my conscience to use the tritheistic form of prayer, and became at last so uneasy to me, that I altered the prayers the first Sunday morning, and made them more agreeable to Scripture as I conceived. My father at this was very highly enraged, and his passion arose to so great a height, upon my defending my confession, and refusing to read the established form, that he called me the most impious and execrable of wretches, and with violence drove me from his presence. Soon after however he sent me Lord Nottingham's *Letter to Mr. Whiston*, and desired I would come over to him when I had carefully read it over. I did so, and he asked me what I thought of the book. I answered, that I thought it a weak piece, and if he would hear me with patience, in relation to that in particular, and to the case in general, perhaps he might think my religion a little better than at present he supposed it to be. "I will hear you," he said, "proceed." I then immediately began, and for a full hour repeated an apology I had prepared*. He did

* The reader will find this apology in the *Appendix* to this life, [see note, p. 41, ante]. By scripture and argument, without any regard to the notions of the fathers, I there endeavour to prove, that God the Father, the be-

not interrupt me once, and when I had done, all he replied was, " I see you are to be placed among the incurables. Begone," he said, with stern disdain; and I resolved to obey. Indeed it was impossible for me to stay, for my father took no farther notice of me; and my mother-in-law and the boy, did all they could invent to render my life miserable.

On the first day of May, 1725; early in the morning, as the clock struck one, I mounted my excellent mare, and with my boy O'FIN, began to journey as I had projected, on seeing how things went. I did not communicate my design to a soul, nor took my leave of any one, but in the true spirit of adventure, abandoned my father's dwelling, and set out to try what fortune would produce in my

ginning and cause of all things, is One Being, infinite in such a manner, that his infinity is an infinity of fulness as well as immensity; and must be not only without limits, but also without diversity, defect or interruption: and of consequence his Unity so true and real, that it will admit of no diversity or distinction of persons:— that as to the Lord Jesus Christ, he was the servant chosen of this tremendous God, to redeem mankind; but his holy soul so far in perfection above Adam or any of his posterity, and possessed so much a greater share of the indwelling of the divine life and nature than any other creature, that he might, compared to us, with a just figure of speech, be called God.

favòr. I had the world before me, and Providence my guide. As to my substance it consisted of a purse of gold, that contained fifty Spanish pistoles, and half a score moidores; and I had one bank note for five hundred pounds, which my dear Miss NOEL left me by her will, the morning she sickened; it was all she had of her own to leave to any one. With this I set forward, and in five days time arrived from the Western extremity of Ireland at a village called Ring's-end, that lies on the Bay of Dublin. Three days I rested there, and at the Conniving-House,* and then got my horses on board a

* The Conniving-House, as the gentlemen of Trinity call'd it in my time, and long after; was a little public house, kept by Jack M'Lean, about a quarter of a mile beyond Rings-end, on the top of the beach, within a few yards of the sea. Here we used to have the finest fish at all times, and in the season, green peas and all the most excellent vegetables. The ale here was always extraordinary, and every thing the best; which, with its delightful situation, rendered it a charming place of a summer's evening. Many a happy evening have I passed in this pretty thatched house with the famous LARREY GROGAN, who played on the bag-pipes extremely well; dear JACK LATTIN, matchless on the fiddle, and the most agreeable of companions; that ever charming young fellow, JACK WALL, the son of counsellor Maurice Wall; the most worthy, the most ingenious, the most engaging of men;

ship that was ready to sail, and bound for the land I was born in, I mean Old England.

The wind, in the afternoon, seemed good and fair, and we were in hopes of getting to Chester the next day; but at midnight a tempest arose, which held in all the horrors of hurricane, thunder and lightning, for two nights and a day, and left us no hope of escape. It was a dreadful scene indeed, and looked as if the last fatal assault was making on the globe. As we had many passengers, their cries were terrific, and affected me more than the flashing fires and the winds. For my part, I was well reconciled to the great change, but I confess that nature shrunk at the frightful manner of my going off, which on the second night, I expected every moment. At last, however, we got into Whitehaven. It pleased the great King of all the earth to bid the storm *Have done.*

Four remarkable things I noticed while the tempest lasted. One was that the Dean of Derry, Dr. WHALEY, whom we had on board, who had nine-

and many other delightful fellows, who went in the days of their youth to the shades of eternity. When I think of them and their evening songs "We will go to Johnny M'Lean's to try if his ale be good or not, etc." and that years and infirmities begin to oppress me—What is life!

teen hundred a year from the church, for teaching the people to be Christians, was vastly more afraid than one young lady of the company, who appeared quite serene. The Dean, though a fine orator at land, was ridiculous in his fears at sea. He screamed as loud as any of the people: but this young lady behaved, like an angel in a storm. She was calm and resigned, and sat with the mate and me during the second night, discoursing of the divine power, and the laws of nature in such uproars. By the way, neither mate, nor master, nor hand could keep the deck. The ship was left to the mercy of the winds and waves.

The second remarkable thing was that as this young lady went naked into bed in her cabin, the first night before the tempest began to stir, it was not many hours till a sea struck us upon the quarter, and drove in one of our quarter, and one of our stern dead lights, where we shipped great quantities of water, that put us under great apprehensions of foundering, and filled so suddenly the close wooden bed in which Miss Melmoth lay, that had I not chanced to be then leaning against the partition, and snatched her out, the moment I found myself all over wet, and half covered with the breaking sea, she must inevitably have perished. I ran up on deck with her in my arms, and laid her almost sense-

less and naked there, and as there was no staying many minutes in that place, I threw my great coat over her, and then brought her down to my own birth, which I gave her, and got her dry cloaths from her trunk, and made her drink a large glass of brandy, which saved her life. She got no cold, which I thought very strange, but was hurt a little in the remove. When all was over she protested she would never go naked into bed, on board ship, again.

The third particular was, that there were some officers on board, most monstrously wicked men, and when we were given over by the captain, and no hope he thought of being saved, these warriors lamented like young children, and were the most dismal disturbing howlers on board: yet, when we got on land, they had done with O Lord, O Lord, and began again their obscene talk, and to damn themselves at every word to the centre of hell.

The fourth thing was this. There was on board with us a young gentleman of my acquaintance, one PIERCE GAVAN, who had been a fellow-commoner in my time of Trinity, Dublin. The first day of the storm, he was carried over-board by a rolling sea, and fairly lodged in the ocean, at above twenty yards distance from the ship; but the next tumbling billow brought him back again. He was laid on the deck without any hurt. On the contrary, one

CHARLES HENLEY, a young merchant, was beat over, and we never saw him more.

HENLEY was not only a man of sense and prudence, who had an honest mind, and a cultivated understanding, but by search and enquiries into the doctrines, institutions and motives of revealed religion, had the highest regard for the truths of genuine Christianity, and chose the best means in his power to make himself acceptable to God.

GAVAN, on the contrary, had no sense of religion, nor did he ever think of the power and goodness of God. He was a most profane swearer, drank excessively, and had the heart to debauch every pretty woman he saw, if it had been possible for him to do so much mischief. Yet this man, who never reformed that I heard, and whose impieties have even shocked young fellows who were no saints, was astonishingly preserved; and HENLEY, who had the most just natural notions, and listened to Revelation, perished miserably! How shall we account for such things? By saying, that the world that now is, and the world that is to come, are in the hands of God, and every transaction in them is quite right, though the reason of the procedure may be beyond our view. We cannot judge certainly of the ends and purposes of Providence, and therefore to pass judgment on the ways of God, is not only

impious, but ridiculous to the last degree. This we know for certain, that whenever, or however, a good man falls, he falls into the hand of God, and since we must all die, the difference as to time and manner, signifies very little, when there is an infinite wisdom to distinguish every case, and an infinite goodness to compensate all our miseries. This is enough for a Christian. Happy is the man, and for ever safe, let what will happen, who acts a rational part, and has the fear and love of God in his thoughts. With pleasure he looks into all the scenes of futurity. When storms and earthquakes threaten calamity, distress, and death, he maintains an inward peace.

May 10th.—When we had obtained the wished for shore, the passengers all divided. The Dean and his lady, and some other ladies, went one way, to an inn recommended to them by a gentleman on board; the warriors and Gavan marched to another house; and the young lady, whose life was by me preserved, and I, went to the Talbot, which the mate informed me had the best things and lodging, though the smallest inn of the town. This mate, one WHITWELL, deserves to be particularly mentioned, as he was remarkable for polite breeding, good sense, and a considerable share of learning, though a sailor; as remarkable this way, as the captain of the ship was

the other, that is for being the roughest and most brutal old tar that ever commanded a vessel.

WHITWELL the mate, about thirty-six years of age at this time, told me, he was the son of a man who once had a great fortune, and gave him an university education, but left an estate so encumbered with debts, and ruined with mortgages, that its income was almost nothing, and therefore the son sold the remains of it, and went to sea with an East-India captain, in the twenty-second year of his age, and was so fortunate abroad, that he not only acquired riches, in the four years time that he trafficked about, between Batavia and the Gulph of Persia, but married a young Indian lady, the daughter of a Rajah, or petty Prince in the Mogul Empire; who was rich, wise and beautiful, and made his life so very happy, for the three years she lived, that his state was a Paradise, and he seemed a little sovereign. But this fleeting scene was soon over, and on his return to England with all his wealth, their ship was taken by the pirates of Madagascar, who robbed him of all he had, and made him a miserable slave for more than two years, when he escaped from them to the tawny generation of Arabs, who lived on the mountains, the other side of this African island, who used him with great humanity; their chief being very fond of him, and

entertaining him in his mud-wall palace: he married there a pretty little yellow creature, niece to the poor ruler, and for twelve months was very far from being miserable with this partner, as they had a handsome cottage and some cattle, and this wife was good-humour itself, very sensible, and a religious woman; her religion being half Mahometanism and half Judaism. But she died at the year's end, and her uncle the Chief, not living a month after her, WHITWELL came down from the mountains to the next sea coast under the conduct of one of the Arabians, his friend, and meeting with a European ship there, got at last to London. A little money he had left behind him in England, by way of reserve, in case of accidents, if he should ever return to his own country, he regained, and with this drest himself, got into business, and came at last to be mate of the ship called the Skinner and Jenkins. His destiny, he added, was untoward, but as he had thought, and read, and seen enough in his wide travels, to be convinced, the world, and every being, and every atom of it were directed and governed by unerring wisdom, he derived hopes and comforts from a due acknowledgement of God. There are more born to misery than to happiness, in this life; but all may die to be for ever glorious and blessed, if they please. This conclusion was just and beautiful, and a life

and sentiments so uncommon I thought deserved a memorial.

Miss MELMOTH and I continued at the Talbot for three weeks, and during that time, breakfasted, dined, and supped together. Except the hours of sleep we were rarely from each other. We walked out together every day, for hours conversed, sometimes went to cards, and often she sung, delightfully sung, while on my flute I played. With the greatest civility, and the most exact good manners, we were as intimate as if we had been acquainted for ages, and we found a satisfaction in each other's company, as great as lovers generally experience; yet not so much as one syllable of the passion was mentioned: not the least hint of love on either side was given, while we stayed at Whitehaven: and I believe neither of us had a thought of it. It was a friendship the most pure and exalted, that commenced at my saving her life, in the manner I have related, and by some strange kind of magic, our notions and inclinations, tempers and sentiments, had acquired such a sameness in a few days, that we seemed as two spiritual *socias*, or duplicates of each other's mind. Body was quite out of the case, though this lady had an extravagance of beauty. My sole delight was that fine percipient, which shed a lustre on her outward charms. How long this

state would have lasted, had we continued more time together, and had the image of the late Miss NOEL been more effaced, or worn out of the sensory of my head, I cannot say; but while it did last, there could be nothing more strange. To see two young people of different sexes, in the highest spirits and most confirmed health live together, for twenty-one days, perfectly pleased with each other, entirely at their own disposal, and as to fortune, having abundantly enough between them both for a comfortable life; and yet, never utter one word, nor give a look, that could be construed a declaration of the passion, or a tendency towards a more intimate union; to complete that connexion which nature and providence requires of beings circumstanced as we were: was very odd. We sat up till the clock struck twelve every night, and talked of a vast variety of things, from the Bible down to the *Clouds* of Aristophanes, and from the comedies and tragedies of Greece and Rome to the *Minerva* of Sanctius, and Hickes's *Northern Thesaurus*. Instead of Venus or any of her court, our conversation would often be on the *Morals* of Cicero, his *Academics*, and *De Finibus;* on the English or the Roman History; Shakespear's scenes of nature, or maps of life; whether the *Œdipus* or the *Electra* of Sophocles was the best tragedy; and the scenes in which Plautus

and Terence most excelled. Like two critics, or two grammarians, antiquarians, historians, or philosophers, would we pass the evening with the greatest cheerfulness and delight.

Miss MELMOTH had an astonishing memory, and talked on every subject extremely well. She remembered all she had read. Her judgment was strong, and her reflections always good. She told me her mother was another Mrs. Dacier, and as her father was killed in a duel, when she was very young, the widow MELMOTH, instead of going into the world, continued to live at her country seat, and diverted herself with teaching her daughter the languages of Greece and Rome, and in educating her heart and mind. This made this young lady a master of the Latin tongue and Greek, and enabled her to acquire a knowledge so various and fine, that it was surprising to hear her expatiate and explain. She talked with so much ease and good humour, and had a manner so cheerful and polite, that her discourse was always entertaining, even though the subject happened to be, as it was one evening, the paulo post futurum of a Greek verb. These things, however, were not the only admirable ones in this character. So happily had her good mother formed and instructed her mind, that it appeared full of all the principles of rational honour, and devoted to

that truly God-like religion, which exalts the soul to an affection rather than dread of the supreme Lord of all things, and to a conviction that his laws lead us both to happiness here and hereafter. She thoroughly understood the use and excellence of Revelation, and had extracted from the inspired volumes everlasting comfort and security under the apprehensions of the divine power and majesty: but she told me she could not think rites and outward performances were essential to real religion. She considered what was just and beautiful in these things as useful and assisting only to the devout mind. In a word, this young lady was wise and good, humble and charitable. I have seen but one of her sex superior to her in the powers of mind and the beauties of body, and that was Miss NOEL. Very few have I known that were equal.

The second day of June, Miss MELMOTH and I left Whitehaven, and proceeded from thence to Westmoreland. We travelled for five days together, till we came to Brugh under Stainmore, where we stayed a night at Lamb's, a house I recommend to the reader, if ever he goes that way; and the next morning we parted. Miss MELMOTH and her servants went right onwards to Yorkshire, and I turned to the left to look for one CHARLES TURNER, who had been my near friend in the university, and who

lived in some part of the north-east extremity of Westmoreland, or Yorkshire. But before we separated on the edge of Stainmore, we stopped at the Bell to breakfast, which is a little lone house on a descent to a vast romantic glen, and all the public house there is in this wild silent road, till you come to JACK RAILTON, the quaker's house at Bows. We had a pot of coffee and toast and butter for breakfast, and, as usual, we were very cheerful over it; but when we had done, and it was time to depart, a melancholy, like a black and dismal cloud, began to overspread the charming face of CHARLOTTE, and after some silence, the tears burst from her eyes. "What is the matter, Miss MELMOTH," I said: "what makes this amazing change?" "I will tell you, sir," this beauty replied. "To you I owe my life, and for three weeks past have lived with you in so very happy a way, that the end of such a scene, and the probability of my never seeing you more, is too much for me." "Miss MELMOTH," I answered, "you do me more honour than I deserve in shedding tears for me, and since you can think me worth seeing again, I promise you upon my sacred word, that as soon as I have found a beloved friend of mine I am going up the hills to look for, and have paid my respects to him for a while, if he is to be found in this desolate part of the world, I

will travel with my face in the next place, if it be possible, towards the east-riding of Yorkshire, and be at Mrs. ASGIL's door, where you say you are to be found." This restored the glories to CHARLOTTE's face again, and for the first time I gave Miss MELMOTH a kiss, and bade her adieu.

June 8th.—Having thus lost my charming companion, I travelled into a vast valley, enclosed by mountains whose tops were above the clouds, and soon came into a country that is wilder than the campagna of Rome, or the uncultivated vales of the Alps and Appenines. Warm with a classical enthusiasm, I journey'd on, and with fancy's eye beheld the rural divinities, in those sacred woods and groves, which shade the sides of many of the vast surrounding fells, and the shores and promontories of many lovely lakes and bright running streams. For several hours I travelled over mountains tremendous to behold, and through vales the most enchanting in the world. Not a man or house could I see in eight hours time, but towards five in the afternoon, there appeared at the foot of a hill a sweetly situated cottage, that was half covered with trees, and stood by the side of a large falling stream: a vale extended to the south from the door, that was terminated with rocks, and precipices on precipices, in an amazing point of view, and through the

flowery ground, the water was beautifully seen, as it winded to a deeper flood at the bottom of the vale. Half a dozen cows were grazing in view: and a few flocks of feeding sheep added to the beauties of the scene.

To this house I sent my boy, to enquire who lived there, and to know, if for the night I could be entertained, as I knew not where else to go. O'Fin very quickly returned, and informed me, that one farmer Price was the owner of the place, but had gone in the morning to the next town, and that his wife said I was welcome to what her house afforded. In then I went, and was most civilly received by an exceedingly pretty woman, who told me her husband would soon be at home, and be glad she was sure to see me at their lonely place; for he was no stranger to gentlemen and the world, though at present he rarely conversed with any one. She told me, their own supper would be ready in an hour hence, and in the mean time would have me take a can of fine ale and a bit of bread. She brought me a cup of extraordinary malt-drink and a crust, and while I was eating my bread, in came Mr. Price.

The man seemed very greatly astonished at entering the room, and after he had looked with great earnestness at me for a little while, he cried out, "Good heaven! What do I see! Falstaff,

my class-fellow, and my second self. My dear friend you are welcome, thrice welcome to this part of the world." All this surprised me not a little, for I could not recollect at once a face that had been greatly altered by the small-pox: and it was not till I reflected on the name PRICE, that I knew I was then in the house of one of my school-fellows, with whom I had been most intimate, and had played the part of Plump Jack in *Henry the Fourth*, when he did Prince Henry. This was an unexpected meeting indeed: and considering the place, and all the circumstances belonging to the scene, a thing more strange and affecting never came in my way. Our pleasure at this meeting was very great, and when the most affectionate salutations were over, my friend PRICE proceeded in the following manner.

"Often have I remember'd you since we parted, and exclusive of the Greek and English plays we have acted together at Sheridan's school,* in which

* The School-house of the famous Dr. Sheridan, in Capel Street, Dublin, where many of the younger branches of the most distinguished families in Ireland, at that period, received the first rudiments of their education; was formerly King James II.'s Mint-house. The only view of it extant, is a vignette in Samuel Whyte's *Poems*, printed by Subscription at Dublin, in 1793. 8vo. p. 44. ED

you acquired no small applause, I have frequently thought of our frolicsome rambles in vacation time, and the merry dancings we had at Mother Red-Cap's in Back-Lane; the hurling matches we have play'd at Dolphin's-barn, and the cakes and ale we used to have at the Organ-house on Arbor-Hill. These things have often occurred to my mind: but little did I think we should ever meet again on Stainmore-hills. What strange things does time produce! It has taken me from a town life to live on the most solitary part of the globe:—and it has brought you to journey where never man I believe ever thought of travelling before." "So it is," I replied, "and stranger things, dear JACK, may happen yet before our eyes are closed: why I journey this untravelled way, I will inform you by and by; when you have told me by what strange means you came to dwell in this remote and silent vale." "That you shall know," said he, "very soon, as soon as we have eaten a morsel of something or other which my dear MARTHA has prepared against my return. Here it comes, a fowl, bacon and greens, and as fine I will answer as London market could yield. Let us sit down, my friend, and God bless us and our meat."

Down then we sat immediately to our dish, and most excellent every thing was. The social good-

ness of this fond couple added greatly to the pleasure of the meal, and with mirth and friendship we eat up our capon, our bacon, and our greens. When we had done, PRICE brought in pipes and tobacco, and a fresh tankard of his admirable ale. "Listen now, said he, "to my story, and then I will hearken to yours.

"When I left you at Sheridan's school, my remove was from Ireland to Barbadoes, to become a rich uncle's heir, and I got by my Indian airing a hundred thousand pounds. There I left the bones of my mother's brother, after I had lived two years in that burning place, and from thence proceeded to London, to spend what an honest, laborious man had long toiled to save. But I had not been above three months in the capital of England, when it came into my head to pass sometime in France, and with a girl I kept made haste to the French metropolis. There I lived at a grand rate, and took from the French Opera-house another whore. The Gaul and the Briton were both extreme fine girls, and agreed so well together, that I kept them both in one house. I thought myself superlatively happy in having such a brace of females, and spared no cost in procuring them all the finery and pleasures that Paris and London could yield. I had a furnished house in both these cities, and with an expensive

equipage went backwards and forwards. In four years time I spent a great deal of money, and as I had lost large sums at play, and these two whores agreed in the end to rob me, and retire with the money, where I should never discover them, I found myself in very middling circumstances, and had not six hundred pounds left in the fourth year from my uncle's death. How to dispose of this and myself was now the question. What I should do, was my deliberation, to secure bread and quiet? Many a thoughtful hour this gave me, and at length I determined to purchase a little annuity. But before this could be effected, I went down to Westmoreland, on an information I had received, that my two ladies were at Appleby with other names, and on my money appeared as women of fortune. But this journey was to no purpose, and I was preparing to return to London, when my wife you saw at the head of the table a while ago, came by chance in my way, and pleased me so well with her good understanding, face and person, that I resolved to marry her, if she would have me, and give her the management of my five hundred pounds on a farm, as she was a farmer's daughter, and could manage one to good advantage. Her father was lately dead, and this little mountain farm she continued to occupy: therefore nothing could be more to my purpose, if I could prevail on

her to make me her husband, and with some difficulty she did, to my unspeakable felicity. She had no money worth mentioning: but her house was pretty and comfortable, and her land had grain and cattle; and as I threw into her lap my five hundred pounds, a little before we were married, to be by her disposed of and managed, according to her pleasure, she soon made some good improvements and additions, and by her fine understanding, sweet temper, and every Christian virtue, continues to render my life so completely happy; so joyous and delightful; that I would not change my partner and condition, for one of the first quality and greatest fortune. In her I have every thing I could wish for in a wife and a woman, and she makes it the sole study and pleasure of her life to crown my every day with the highest satisfactions and comforts. Two years have I lived with her on these wild mountains, and in that time I have not had one dull or painful minute, but in thinking that I may lose her, and be the wretched survivor. That thought does sometimes wound me. In sum, my friend, we are the happiest of wedded mortals, and on this small remote farm, live in a state of bliss to be envied. This proves that happiness does not flow from riches only: but, that where pure, and perfect love, strict virtue, and unceasing industry, are united in the conjugal state, they can

make the Stainmore mountains a Paradise to mortals in peace and little.

"But it is not only happiness in this world that I have acquired by this admirable woman, but life eternal. You remember, my friend, what a wild and wicked one I was when a school-boy, and as Barbadoes of all parts of the globe is no place to improve a man's morals in, I returned from thence to Europe as debauched a scelerate as ever offended Heaven by blasphemy and illiberal gratifications. Even my losses and approaching poverty were not capable of making any great change in me. When I was courting my wife, she soon discerned my impiety, and perceived that I had very little notion of hell and heaven, death and judgment. This she made a principal objection against being concerned with me, and told me, she could not venture into a married connexion with a man, who had no regard to the divine laws, and therefore, if she could not make me a Christian, in the true sense of the word, she would never be Mrs. PRICE.

"This from a plain country girl, surprised me not a little, and my astonishment arose very high, when I heard her talk of religion, and the great end of both, a blessed life after this. She soon convinced me that religion was the only means by which we can arrive at true happiness, by which we

can attain to the last perfection and dignity of our nature, and that the authority and word of God is the surest foundation of religion. The substance of what she said is as follows. I shall never forget the lesson.

"The plain declarations of our Master in the Gospel restore the dictates of uncorrupted reason to their force and authority, and give us just notions of God and of ourselves. They instruct us in the nature of the Deity, discover to us his unity, holiness, and purity, and afford certain means of obtaining eternal life. Revelation commands us to worship one Supreme God, the Supreme Father of all things; and to do his will, by imitating his perfections, and practising every thing recommended by that law of reason, which he sent the Messiah to revive and enforce: that by repentance, and righteousness, and acts of devotion, we may obtain the divine favour, and share in the glories of futurity; for, the Supreme Director, whose goodness gives counsel to his power, commanded us into existence to conduct us to everlasting happiness, and therefore teaches us by his Son to pray, to praise, and to repent, that we may be entitled to a nobler inheritance than this world knows, and obtain life and immortality, and all the joys and blessings of the heavenly Canaan. This was the godlike design of

our Creator. That superior agent, who acts not by arbitrary will, but by the maxims of unclouded reason, when he made us and stationed us in this part of his creation, had no glory of his own in view, but what was perfectly consistent with a just regard to the felicity of his rational subjects.

"It was this made the apostle shew Felix the unalterable obligations to justice and equity; to temperance, or a command over the appetites; and then, by displaying the great and awful judgment to come, urge him to the practice of these, and all the other branches of morality; that by using the means prescribed by God, and acting up to the conditions of salvation, he might escape that dreadful punishment, which in the reason and nature of things, is connected with vice, and which the good government of the rational world requires should be inflicted on the wicked; and might on the contrary by that mercy offered to the world through Jesus Christ, secure those immense rewards, which are promised to innocence and the testimony of an upright heart. This faith in Christ, St. Paul placed before the Roman governor in the best light. He described the complexion and genius of the Christian faith. He represented it as revealing the wrath of God against all immorality; and as joining with reason

and uncorrupted nature, enforcing the practice of every moral and social duty.

"What effect this discourse had on Felix," continued MARTHA, "in producing faith, that is, morality in an intelligent agent, we are told by the apostle. He trembled: but iniquity and the world had taken such a hold of him, that he dismissed the subject, and turned from a present uneasiness to profit and the enjoyment of sin. He had done with St. Paul, and sacrificed the hopes of eternity to the world and its delights.

"But this," concluded MARTHA, "will not I hope be your case. As a judgment to come is an awful subject, you will ponder in time, and look into your own mind. As a man, a reasonable and social creature, designed for duty to a God above you, and to a world of fellow-creatures around you, you will consider the rules of virtue and morality, and be no longer numbered with those miserable mortals, who are doomed to condemnation upon their disobedience. Those rules lie open in a perfect gospel, and the wicked can have nothing to plead for their behaviour. They want no light to direct them. They want no assistance to support them in doing their duty. They have a gospel to bring them to life and salvation, if they will but take notice of it; and if they will not walk in the

light of God's law, this gospel must be their judgment and condemnation."

"Say then, Sir," MARTHA proceeded, "can you be prevailed on to think of religion in its native purity and simplicity, and by the power of the gospel, to act with regard to virtue and piety, that when Christ shall come not only in the power, but in the wisdom and the justice of God, to judge the world, you may be secured from that misery and distress, which is prepared for iniquity; and enjoy that eternal life, which is to be the portion of the righteous?"

"In this extraordinary manner did MARTHA HARRINGTON discourse me, and the effect of it was that I began a thorough reform from that hour. My rational life from that happy day commenced, and I entered seriously into my own breast, to think in earnest of that solemn judgment to come. What MARTHA said was so clear and strong, that I had not a thought of replying, but truth at once entirely subdued my heart, and I flew to the Son of God, to request his intercession with the Father of the Universe for the pardon of all my crimes. The dignity and end of my being has since been the subject of my meditations, and I live convinced, that every thing is contemptible that is inconsistent with duty and morality. This renders even my

pleasures more agreeable. This gives eternal peace to my mind."

Here PRICE ended his remarkable story, and according to our agreement, I began to relate what happened to me from the time we parted at school, and concluded with informing him, that I was going in search of CHARLES TURNER, my near friend, when fortune brought me to his house: that this gentleman lived somewhere towards the confines of Cumberland and the North Riding of Yorkshire, but where the spot was I could not tell, nor did I know well how to go on, as the country before me seemed impassable, on account of its mountains, precipices, and floods. "I must try however what can be done; not only in regard to this gentleman; but, because I have reason to think it may be very much to my advantage, as he is very rich, and the most generous of men. If he is to be found, I know I shall be welcome to share in his happiness as long as I please, nor will it be any weight to him." PRICE to this replied, that I was most heartily welcome to him as long as I pleased to stay, and that though he was far from being a rich man, yet he had every day enough for himself and one more; and his MARTHA he was sure would be as well pleased with my company, as if I had been his own brother, since she knew I was his esteemed friend. In

respect of the way, he said, he would enable me to find Mr. TURNER, if he could, but the country was difficult to travel, and he doubted very much if one could go to the extremity of Cumberland or Yorkshire over the hills; but we would try however, and if it was possible, find out Mr. TURNER'S house. Yet solely with him I must not stay, if he could be seen. I must live between both, till I got some northern girl, and had a wife and habitation of my own; "and there is," continued Price, "not many miles from me, a sweet pretty lass, the daughter of a gentleman farmer, who is a very good man, and would, I believe, upon my recommendation, give you his girl and a sum of money, to sit down on those hills." "This is vastly kind, Jack," said I, "and what I shall gratefully remember so long as I live. I may ride many a mile I am sure, and be an adventurer many a long day, before I meet with such offers again. Your sweetly situated house and good things, with a fine northern girl and money down, are benefits not to be met with every day. But at present the object I must pursue is my university friend, CHARLES TURNER, and if you please to do me the great favour of guiding me so far as you can over this wild, uninhabited land, after I have staid with you for the first time, two or three days, and promise to abide many more hereafter, if

it be in my power, we will set out in quest of what I want." "As you will," my friend PRICE replied, "and for the present let us be gay. Here comes my beloved with a little bowl of punch, and as she sings extremely well, and you have not forgot I fancy our old song, we will have it over our nectar. You shall represent Janus and Momus, and I will be Chronos and Mars, and my wife Diana and Venus. Let us take a glass first—'THE LIBERTIES OF THE WORLD,' and then do you begin." We drank, and in the following manner I went on.

SONG.

JANUS.

Chronos, Chronos, mend thy pace,
A hundred times the rolling sun,
Around the radiant belt has run,
In his revolving race.
Behold, behold, the goal in sight,
Spread thy fans, and wing thy flight.

CHRONOS.

Weary, weary of my weight,
Let me, let me drop my freight,
And leave the world behind.
I could not bear
Another year
The load of human kind.

MOMUS.

Ha! ha! ha! ha! ha! ha! well hast thou done,
To lay down thy pack,
And lighten thy back.
The world was a fool, e'er since it begun.
And since neither Janus, nor Chronos, nor I,
Can hinder the crimes,
Or mend the bad times,
'Tis better to laugh than to cry.

CHORUS.

'Tis better to laugh than to cry.

JANUS.

Since Momus comes to laugh below,
Old Time begin the show!
That he may see, in every scene,
What changes in this age have been;

CHRONOS.

Then goddess of the silver bow begin!

DIANA.

With horns and with hounds I waken the day,
And hye to my woodland walks away;
I tuck up my robe, and am buskin'd soon,
And tye to my forehead a wexing moon;
I course the fleet stag, unkennel the fox,
And chase the wild goats o'er summits of rocks,

With shouting and hooting we pierce through the sky:
And echo turns hunter, and doubles the cry.

CHORUS.

With shouting and hooting we pierce through the sky,
And echo turns hunter, and doubles the cry.

JANUS.

Then our age was in its prime,

CHRONUS.

Free from rage,

DIANA.

——————— And free from crime.

MOMUS.

A very merry, dancing, drinking,
Laughing, quaffing, and unthinking time.

CHORUS.

Then our age was in its prime,
Free from rage, and free from crime.
A very merry, dancing, drinking,
Laughing, quaffing, and unthinking time.

MARS.

Inspire the vocal brass, inspire;
The world is past its infant age:
Arms and honour,
Arms and honour,
Set the martial mind on fire,
And kindle manly rage.

Mars has look'd the sky to red;
And peace, the lazy good, is fled.
Plenty, peace, and pleasure fly;
The sprightly green
In Woodland walks, no more is seen;
The sprightly green has drank the Tyrian dye.

CHORUS.

Plenty, peace, and pleasure fly;
The sprightly green
In Woodland walks, no more is seen;
The sprightly green has drank the Tyrian dye.

MARS.

Sound the trumpet, beat the drum,
Through all the world around;
Sound a reveille, sound, sound,
The warrior God is come.

CHORUS.

Sound the trumpet, beat the drum,
Through all the world around;
Sound a reveille, sound, sound,
The warrior God is come.

MOMUS.

Thy sword within the scabbard keep,
And let mankind agree;
Better the world were fast asleep,
Than kept awake by thee.

The fools are only thinner,
With all our cost and care;
But neither side a winner,
For things are as they were.

CHORUS.

The fools are only thinner,
With all our cost and care;
But neither side a winner,
For things are as they were.

VENUS.

Calms appear, when storms are past,
Love will have its hour at last:
Nature is my kindly care;
Mars destroys, and I repair;
Take me, take me, while you may,
Venus comes not ev'ry day.

CHORUS.

Take her, take her, while you may,
Venus comes not ev'ry day.

CHRONOS.

The world was then so light,
I scarcely felt the weight;
Joy rul'd the day, and love the night.
But since the queen of pleasure left the ground,
I faint, I lag,
And feebly drag
The pond'rous orb around.

MOMUS, *pointing to Diana.*

All, all, of a piece throughout;
The chace had a beast in view;

DIANA, *to Mars.*

Thy wars brought nothing about;

MARS, *to Venus.*

Thy lovers were all untrue,

VENUS, *to Janus.*

'Tis well an old age is out,
And time to begin a new.

CHORUS.

All, all, of a piece throughout;
Thy chace had a beast in view;
Thy wars brought nothing about;
Thy lovers were all untrue:
'Tis well an old age is out,
And time to begin a new.

In this happy manner did we pass the night in this wild and frightful part of the world, and for three succeeding evenings and days, enjoyed as much true satisfaction as it was possible for mortals to feel. PRICE was an ingenious, cheerful, entertaining man, and his wife had not only sense more than ordinary, but was one of the best of women. I was prodigiously pleased with her conversation.

Though she was no woman of letters, nor had any books in her house except the *Bible*, Barrow's and Whichcot's *Sermons*, Howell's *History of the World*, and the *History of England*, yet from these few, a great memory, and an extraordinary conception of things, had collected a valuable knowledge, and she talked with an ease and perspicuity that was wonderful. On religious subjects she astonished me.

As Sunday was one of the daies I staid there, and PRICE was obliged in the afternoon to be from home, I passed it in conversation with his wife. The day introduced religion, and among other things I asked her, which she thought the best evidences of Christianity? The prophecies or the miracles?

"Neither," Mrs. PRICE replied. "The prophecies of the Messiah recorded in the Old Testament, are a good proof of the Christian religion, as it is plain from many instances in the New Testament, that the Jewish converts of that generation understood them to relate to our Lord; which is a sufficient reason for our believing them. Since they knew the true intent and meaning of them, and on account of their knowing it, were converted; the prophecies for this reason should by us be regarded as divine testimony in favour of Christ Jesus. Then as to miracles, they are to be sure a means of prov-

ing and spreading the Christian religion, as they shew the divine mission of the Messiah, and rouse the mind to attend to the power by which these mighty works were wrought. Thus miracle and prophecy shew the teacher came from God. They contribute to the establishment of his kingdom, and have a tendency to produce that faith which purifies the heart, and brings forth the new birth.

" But the greater evidence for the truth of our holy religion, appears to me to be that which converted the primitive Christians, to wit, the powerful influence which the gospel has on the minds of those who study it with sincerity, and the inward discoveries Christ makes to the understanding of the faithful by his light and good spirit. This exceeds the other evidences, if the heart be honest. The gospel is irresistible, when the spirit of God moves upon the minds of Christians. When the divine power, dispensed through Christ, assists and strengthens us to do good, and to eschew evil, then Christianity appears a religion worthy of God, and in itself the most reasonable. The complete salvation deserves our ready acceptation. That religion must charm a reasonable world, which not only restores the worship of the one true God, and exhibits, in a perfect plan, those rules of moral rectitude, whereby the conduct of men should be go-

verned, and their future happiness secured; but, by its blessed spirit, informs our judgments, influences our wills, rectifies and subdues our passions, turns the bias of our minds from the objects and pleasures of sense, and fixes them upon the supreme good. Most glorious surely is such a gospel."

"But does not this operation of the spirit," said I, "which you make the principal evidence for Christianity, debase human nature, and make man too weak, too helpless and depending a being? If voluntary good agency depends on supernatural influence and enlivening aid, does not this make us mere patients, and if we are not moral agents, that is, have not a power of chusing or refusing, of doing or avoiding, either good or evil, can there be any human virtue? Can we in such case approve or disapprove ourselves to God. To me it seems that man was created to perform things natural, rational, and spiritual, and has an ability to act within the reach of his agency, as his duty requires. I think the moral fitness of things is a rule of action to conduct our actions by, and that the great advantage of revelation consists in its heavenly moral lessons, and the certainty of that future judgment and retribution, which has a powerful influence upon a rational mind, and strongly inclines a reasonable being to save his soul, by so acting in this

world as to avoid everlasting misery, and ensure the favor of God, and eternal happiness in another world. This appears to me more consistent with the nature and the truth of things. It is more to the honour of human nature, if I mistake not, and gives more glory to God."

To this Mrs. PRICE answered, that "as she was sensible of the shortness of her own understanding, and believed the faculties of the human mind in general were weak and deficient, she could not see any thing unreasonable in supposing the thing formed depended on, and was subject to the Creator that made it. It cannot be absurd, surely, to say, that so weak and helpless a being as man, depends entirely on God. Where in the nature of things can we fix a standard of certainty in understanding, and stability in practice, but in the fountain of truth, and all perfection?

"But to our better comprehending this matter, let us take a view of primitive Christian religion. Christianity is a divine institution, by which God declares himself reconciled to mankind for the sake of his beloved son, the Lord Jesus Christ, on condition of repentance, amendment of life, and perseverance in a state of holiness; and that we might be able to perform the things required of us, he offers the assistance of his good spirit. This last offer, in

a proper sense, is salvation; 'for according to his mercy, he saved us, by the washing of regeneration, and the renewing of the Holy Ghost. By grace are ye saved through faith, and that not of yourselves; it is the gift of God.' We find, then, that there are two parts in the Christian religion: one, external and historical; the other, internal and experimental. The first comprehends what is no more to be repeated, though the effects are lasting and permanent, to wit, the life and good works of Jesus, his miracles, death, and resurrection; which declare him spotless virtue, perfect obedience, and the son of God with power. And in the second part, we have that standing experience of a divine help, which converts and supports a spiritual life. It is true, both the parts have a near relation, and in conjunction produce the good ends of religion. The second is the effect of the first. Redemption from the power of sin, sanctification, and justification, are blessings wrought in us by the good spirit of him, who without us did many glorious things, that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works; and that they who live should not henceforth live unto themselves, but unto him that died for them and rose again. But it is in the second part that the excellence of our holy religion con-

sists. We have no ability of ourselves to take off our minds from the things that are evil, and engage them in the work of religion and godliness. This is the gift of God. It is a continued miracle that cleanses that polluted fountain, the heart, and therefore I call this experience the principal evidence of the Christian religion. It is the glory of Christianity, and renders it the perfection of all religions."

"That Christianity," I replied, "is the perfection of all religions, is granted; but that we have no ability to save our souls without a supernatural operation on them, this is what I have still some doubt of. A careful examination of the subject, produces some hard objections, and therefore, madam, I will lay my difficulties before you, that your fine natural understanding may remove them, if it be possible. I will be short on the article, for many words would only darken it.

"In the first place, then, as to man's inability to live a religious life, and practice the precepts of the gospel, it must be the effect of the human composition, or the effect of the agency of the serpent. If the former, it is chargeable upon the author of the composition; if the latter, upon the agent which acts upon it. Man could not be culpable, I think, for a bad life, in either case. If my nature be

weakness itself, or the serpent is superior to me, what good can be required of me? Can the supreme reason call for brick, where there are no materials to make it with? will you say yes? because he gives supernatural ability to perform? But then, can this be called man's action? It is the action of the author by his miserable creature, man; and in such case, may we not say, that though commands are given to man to obey revealed laws, yet the obedience is performed by God?

"In the next place, as man in his natural capacity, and all his natural powers, are the work of God, and as truly derived from him as any supernatural powers can be, it follows, I imagine, that a voluntary agent's making a right use of the powers of his nature, is as valuable as his being compelled to act well and wisely by a supernatural power. To assert, then, such experiences or operations, to me seems to misrepresent the nature of a being excellently constituted to answer the good purposes he was created for. I am likewise, at present, of opinion, that depreciating our natural abilities, does not give so much glory to God as you imagine."

To this Mrs. PRICE replied, "that by the operation of the spirit, she did not mean that man was purely passive, and had no part in the working out his salvation, but that God co-operates with man,

and without destroying the faculty of reason, improves it by convincing and enlightening the understanding, and by moving and inclining the will towards such objects as are acceptable to himself, and from those that are contrary to his gospel. The mind in this manner enlightened and affected, begins to act, and as the spirit moves upon the soul, the quickened man, under the divine direction, does all the good the scripture commands him to do, and eschews the evil he is ordered to avoid. By God through Christ, he practises the excellent virtues recommended in the holy books, and for this reason, the righteousness which Christians bring forth, is called in scripture the righteousness of Christ, the righteousness of God, and the righteousness of faith. Christ is the efficient. We, through him, are made able to act. Notwithstanding the weakness and incapacity of our nature, yet through faith in the power of God, which is given to all who believe in him, we are enabled to flee immorality and vice, and by a life of virtue and piety, to enjoy the pleasure of a sweet reflection, and the praises of unpolluted reason.

That this is the case of man, the sacred writings declare in a thousand places, and set forth the exceeding greatness of God's power in this respect. The ministry of the gospel appears to have been

ordained for this end, and the perfection of the christian religion to rest on this particular thing. 'The Lord died for our sins, and rose again for our justification, that we, through the power of his resurrection, might be made righteous.' And the apostle adds, 'I am not ashamed of the gospel of Christ, for it is the power of God unto salvation, to every one that believeth, to the Jew first, and also to the Greek, for therein is the righteousness of God revealed from faith to faith.' And that the promise of the Holy Ghost had reference not only to the great effusion of the spirit at Pentecost, which was a solemn confirmation of the new and spiritual dispensation of the gospel; but also to that instruction which Christians of every age were to receive from it continually, if they attended to it, is evident from the promise of Christ, I will pray the Father, and he shall give you another comforter, (the spirit of truth) that he may abide with you for ever.' This spirit was to supply the place of his personal presence. It was to become a teacher and comforter to his disciples and followers to the end of time, to enlighten and incline their minds to piety and virtue, to enable them to do all things appertaining to life and to godliness, and to have a faith in God's power and all-sufficiency. This is the glorious specific difference of Christianity from all

other religions. We have an inward instructor and supporter always abiding with us. And what can be a higher honor to mankind, or an act of greater love in God, than for him to interpose continually, and by his holy spirit restore the teachable and attentive to that purity and uprightness in which he at first created man? Glorious dispensation! Here is a complete reparation of the loss sustained by transgression. We are created anew in Christ Jesus, and are made partakers of the divine nature. Surely this is the utmost that can be expected from religion. In short," continued Mrs. Price, " it is to me a most amazing thing, to see men of sense disclaim this help, argue for self-sufficiency and independency, and receive only the outward appearance of the son of God, in a literal, historical, and formal profession of Christianity! This will never do the work. The outward appearance of the Son of God only puts us in a capacity of salvation; it is the inward appearance by the power and virtue of the spirit that must save us. The end of the gospel is repentance, forgiveness of sins, and amendment of manners; and the means of obtaining that end, is Christianity in the life, spirit, and power of it."

" You talk extremely well, madam," said I, " upon this subject, and have almost made me a convert to the notion of an inward appearance of

the Son of God; but I must beg leave to observe to you, that as to what you have added, by way of explication and vindication of the operation of the spirit, to wit, that man has agency, and God co-operates with it, by which means the man is enabled to apply his agency to the performance of good; this does not seem to me to make the matter quite plain. The virtue or goodness of an agent must certainly arise from a right exercise of his own power, and how then can God's co-operating with him make him a better man? Can such co-operation add any thing to my virtue, if my goodness is to be rated in proportion to the exertion of my own will and agency? If I am not able to save a man from drowning, though I pity him, and do my best to preserve his life; but God gives me strength, or co-operates with me, and so the man is saved; can this add any thing to my virtue or goodness? It would be indeed an instance of God's goodness to the man; but as to myself, I did no more with the divine co-operation than I did without it. I made all the use I could of what power I had. This seems to me a strong objection against the inward appearance: nor is it all there is to object. If I see a man in a deep wet ditch, in a dangerous and miserable way, and am prompted by a natural affection, and the fitness of relieving, to exert a sufficient strength I

have, to take the man out of his distress, and put him in a comfortable way, which is a thing I really did once, and thereby saved a useful life; in this case there was good done by an agent, without any supernatural co-operation at all. Many more instances might be produced; but from what has been said, is it not plain that much good may be done without any interposition; and, with it, that no good can be added to the character of the agent?

"But you will say, perhaps, that the good disposition of the agent in such cases, is supernatural operation, and without such operation, he could not make a right use of his ability. To this we reply, that if by disposition is meant a given power to distinguish betwixt motive and motive, and so to judge of moral fitness and unfitness; or, a power to act from right motives, when such are present to the mind; these cannot be given, because they are the powers which constitute a man a moral agent, and render him accountable for his actions. Without them he could not be a subject of moral government.

"And if you mean by the term disposition, God's presenting such motives to the mind, as are necessary to excite to right action; the answer is, that though God may kindly interpose, and in many instances, by supernatural operation, present such

motives to the mind, yet such operation cannot be always necessary, in order to our doing good. In many cases we see at once what good ought to be done, and we do it instantly of ourselves, unless the natural faculties be perverted by false principles. If our fellow-creature falls into the fire, or has a fit, while we are near him, the fitness of relieving him, and the natural compassion essential to our constitution, will make us fly to his assistance, without a supernatural operation. We want no divine impulse to make us interpose. Without being reminded, we will do our best to recover the man, if superstition or passion hath not misled the natural powers of the mind. In a great variety of things, the case is the same, and when at a glance we see the fitness of action, there is an immediate production of good.

"It is not just, then, to assert that the heart cannot be the spring of good actions, without the actings of God. It is the seat and source of both evil and good. Man is capable of giving glory to God, and of doing the contrary. He is constituted to answer all the purposes of social felicity, and to act a part suitable to, and becoming that reason and understanding, which God hath given him to guide his steps; and he may, on the contrary, by abusing his liberty, act an unsocial part in the creation, and

do great dishonour to his Maker, by the evil imaginations of his heart, and the violence his hand commits. This hath been the state of human nature from the fall to the flood, and from the flood to our time. The human race have a natural ability for good or evil, and are at liberty for the choice of either of these. 'If thou doest well, Cain, who has power, and is at liberty to do evil, thou shalt be accepted; and if thou doest not well, who hast power, and is at liberty to do good, sin lieth at the door.' If this had not been the case of Cain, and of others since his days, it seems to me, at present, that God would act an unequal part with his creatures. Can happiness or misery be called reward or punishment, unless the creature can voluntarily choose or avoid the thing which renders him the object of infliction or glory? I think not. 'For we must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.' The agency of a serpent will be no plea then, for a Cain, I suppose: nor will Abel's title to an inheritance depend only on the good brought forth in him by the Lord. And as to a self-sufficiency or independency in all this, as often charged, I can see none, for the reason already given, to wit, that my natural powers are as much the gift of God to me

as supernatural powers can be,' and render me as dependent a being. They are derived from him: It is his given powers I use, and if I make a right use of them, to answer the great and wise purpose I was created for, the good application must be as valuable as if I had applied supernatural powers to the same purpose."

"What you say, sir," answered Mrs. PRICE, "has reason in it, to be sure: but it seems inconsistent with the language of the *Bible*, and takes away the grace of God entirely, and the principal evidence of the Christian religion: As to the necessary guilt of mankind, Moses says, 'and God saw, that the wickednesses of man was great in the earth; and that every imagination of the thoughts of his heart, was only evil continually: and it repented the Lord, that he had made man on the earth, &c.' And again; 'The earth also was corrupt before God, and the earth was filled with violence: and God looked upon the earth, and behold it was corrupt, for all flesh had corrupted his way on the earth. And God said unto Noah, the end of all flesh is come before me, for the earth is filled with violence through them; and behold, I will destroy them with the earth. But Noah found grace in the eyes of the Lord.' The prophet *Jeremiah* does likewise affirm, 'The heart

is deceitful above all things, and desperately wicked.' And St. Paul declares from *Psalm* 14 and 53, 'There is none righteous, no not one; there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are altogether become unprofitable; there is none that doth good, no not one. Their throat is an open sepulchre; with their tongues have they used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness. Their feet are swift to shed blood. Destruction and misery are in their ways. And the way of peace have they not known.'

"Then as to grace, or the operation of the Spirit, to cure this miserable condition of mankind, Peter said unto them, 'Repent, and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost, for the promise is unto you and your children, and to all that are afar off.' This is a very extensive declaration both as to time and place. After Peter had told the people, 'the God of our fathers raised up Jesus whom he slew, and hanged on a tree, him hath God exalted with his right hand, to be a prince and a saviour, for to give repentance unto Israel, and forgiveness of sins, and we are his

witnesses of these things, and so also is the Holy Ghost, whom God hath given to them that obey him,' the apostle adds, then they (the Gentiles) were filled with the Holy Ghost.' All who obeyed, without distinction, had the Holy Ghost given them, and it was a witness to them of the truth of Christ's divine mission, and the good effects of it, according to the promise of the Lord, to wit, 'he shall testify of me.'

"St. Paul likewise tells us, 'if any man have not the spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin, but the spirit is life, because of righteousness; but if the spirit of him that raised up Jesus from the dead, dwell in you, he that raised up Christ from the dead, shall also quicken your mortal bodies by his spirit that dwelleth in you. Therefore brethren, we are debtors, not to the flesh to live after the flesh, for if ye live after the flesh ye shall die; but if ye through the spirit do mortify the deeds of the body, ye shall live. For as many as are led by the spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear, but ye have received the spirit of adoption, whereby we cry Abba Father, the spirit itself beareth witness with our spirit, that we are the children of God.' Here we see the necessity of having the spirit of Christ,

and that those who have it not, do not belong to him. They are none of his. We may likewise observe, that it mortifies the deeds of the body, and quickens the soul to a life of holiness; the passage likewise shews, that the spirit bears witness with our spirits, and by an evidence peculiar to itself, gives us a certain sense, or understanding of it.

" In short, sir, a great number of texts might be produced, to show not only the work and effect of the divine spirit upon our minds; but that, it is an evidence, the principal evidence and ground of certainty to believers, respecting the truth of Christianity. I will mention however only two or three more, and then shall be glad to hear what you say to those things.

' What man knoweth the spirit of man, save the spirit of man which is in him? even so the things of God knoweth no man, but the spirit of God. Now we have received not the spirit of the world, but the spirit which is of God, that we might know the things which are freely given to us of God. Ye have an unction from the Holy one, and ye know all things. These things I have written to you, concerning them that seduce you; but the anointing which ye have received of him, abideth in you, and ye need not that any teach you, but as the same anointing teacheth you of all things, and is truth, and is no

lie, and even as it hath taught you, ye shall abide in it. Hereby we know that he abideth in us by his spirit, which he hath given us. Hereby we know that we dwell in him, and he in us, because he hath given us of his spirit.'

"What do you say to all this? do not the sacred passages I have repeated seem to declare in the plainest manner the necessary iniquity of man; that this is to be cured only, and his nature rectified by the operation of the divine spirit; and that the effusion of the spirit, both as to instruction and evidence, was not peculiar to the infancy of Christianity? This appears to my understanding. The very essence of the Christian religion I think from these scriptures consists in the power and efficacy of the spiritual principle."

"What you have said, madam," I replied, "seems strong indeed in defence of the weakness of man, and the operation of the spirit, and I should be of your way of thinking as to the manifestation of it, but that I imagine the thing may be explained in a different manner. Let us review our religion, if you please, and perhaps we may find, that another account may be given of sanctification, and the renewing the mind into a state of holiness.

"When God called this world into being, his purpose was without all peradventure, that his rational creatures might enjoy the noblest pleasures,

and by conforming their conduct to the fitness and relation of things, from a due regard to the authority of the first cause, by whom this fitness and relation were wisely constituted, secure all the blessings of this life, and honour, and glory, and immortality, in some future state of existence. This I think was the case. True religion was to form and fix every good principle in the human mind, produce all righteousness in the conversation, and thereby render mankind the blessed of the universal Father. They were to worship the one true God; the possessor of all being, and the fountain of all good; to believe on him, and have their trust and dependence always on him; to be pure and peaceable, gentle and full of mercy, without partiality, without hypocrisy, and so devoted to holiness and obedience, to every virtue and every good work which the law of reason can require from men; that after a long life spent in acting a part the most honourable to God, and the most advantageous to mankind, in obeying the dictates of reason, and thereby imitating the example of God; they might be translated to the regions of immortality, where the first and great Original displays as it were face to face the perfections of the Deity, and from an all-perfect and holy being receive the vast rewards he has prepared for those, who, in this first state, have been to all the purposes of life and religion, perfect as he is

perfect. For these reasons did the supreme director, the greatest and the best Being in the universe, command the human race into existence. He gave them faculties to conduct them here through various scenes of happiness to the realms of immortality and immutable felicity. It was a Godlike design!

"But it was not very long before this human race became corrupt, and not only did evil in the sight of the Lord, but ceased to apprehend the first cause as one most perfect mind. The natural notions of moral perfection which reason and the light of nature supply, they no longer minded, nor thought of what is fit and reasonable to be done in every case. The passions began to influence and direct their lives: just and pure ideas of the Deity were lost, false ones took place, and the mischief and its fatal consequences became very great. It was a melancholy scene! The exalted notions of one glorious God, and of that true religion which subsists in the expectation of a future state, were no longer known, nor did the race ever think of approving themselves in the eye of an all perfect and holy being. Superstition and iniquity prevailed, and the spread of evil was wide.

"God saw that the wickedness of man was great in the earth," the thoughts of his heart evil continually, &c. as you have before quoted from the book

of *Genesis;* and because the wickedness of the tenth generation was so great, and men no longer endeavoured after those perfections, which are natural and proper to rational minds; no longer thought of conforming themselves to the divine nature, or strove to imitate the excellencies of it, though constituted to give glory to their Maker, and endued with a reason and understanding sufficient to teach them the rule of duty, and guide their steps in the ways of true religion; but against the light of their own minds, acted the most impious and unsociable part: therefore God repented that he had made them, that is, he did what is the product of repentance in men, when they undo, as far as it is in their power, what they repent of, and destroyed his own work by that desolating judgment, the flood. This seems to be the truth of the case. The words of Moses do not mean the state of human nature on account of the fall. They express only the wickedness of the tenth generation as a reason for the deluge at that time. There is not the least ground for asserting from this passage in the sacred historian, that man was unable to do good by his natural powers, and that his crimes arose from resisting the actings of God upon his mind. The impiety of this generation was a mere abuse of free will, and acting against the plain dictates of their own

minds; therefore, when wilful oppression and sensuality filled the earth, God destroyed the world by an inundation. Noah only, who was a just man, and perfect in his generation, with his family escaped.

"This terrible execution of an awful vengeance on the guilty race, demonstrated to the survivors, and to all ages to come, the great malignity of sin, and the uncontrolable supremacy of the divine government. As the venerable patriarch and his family sailed over the bosom of the boundless ocean of waters, and above the wrecks and ruins of this terrestrial world, they adored with grateful hearts, the Almighty Father of virtue and goodness, who had so wonderfully preserved them, and were convinced by the amazing, striking evidence, that sin is the greatest infamy and degradation of our reason and nature; that it has an insuperable repugnancy and irreversible contrariety, to our true happiness, and is infamous, pernicious, and ruinous, by the sentence of the Almighty. The dreadful event unanswerably evinced his constant actual cognizance of enormous faith and manners, and his unchangeable displeasure with them. This truth, which was learn'd at first, by the expulsion from Paradise, and the sad inheritance of mortality, they saw again republished in the most awful manner. This gave

undoubtedly a very religious turn to their minds, and they determined to adhere to those excellent principles and practices, which had been, through God's goodness, their security in the general desolation, and to flee the contrary malignant ones which had procured that desolation on the rest. In a degree suitable to their nature and ability, they resolved to imitate the perfections of God, and to employ the powers and faculties of reason in endeavouring to be just, and righteous, and merciful And as the amazing operation of God in the deluge called for their wonder and praise, we must think their hearts glowed with the sense of his goodness to them, and that they extolled his mercy and power in the salvation they had received. So we are told by an inspired writer. Noah restored the antient rites of divine service, and built an altar to the Lord, 'And the Lord smelled a sweet savour, and said, never any more will I curse the ground for man's sake, though the imagination of man's heart is evil from his youth;' because he will not hearken to the voice of reason, and with the greatest ardour and contention of mind, labour to attain a conformity to the divine nature in the moral perfections of it which is the true dignity of man, and the utmost excellence of human souls. 'Neither will I again smite any more every living creature as I have done

While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease.'

"Thus did God enter into a covenant with Noah, and his sons, and their seed; and as the late amazing occurrences must incline the spectators of the flood to piety and goodness; and the fathers of the post-deluvian world were careful to instruct their children in the several parts of the stupendous fact, and from the whole inculcate the being and perfections of God, his universal dominion and actual providence and government over all things, his love of virtue and goodness and infinite detestation of all sin; to which we may add, that the imitation of God is not a new principle introduced into religion by revelation, but has its foundation in the reason and nature of things; we may from hence conclude that the rising generation were persons of conspicuous devotion, and followed after the moral virtues, the holiness, justice and mercy which the light of nature discovers. They were, I believe, most excellent mortals for some time. They obeyed to be sure every dictate of reason, and adored and praised the invisible Deity; the supreme immutable mind.

"But this beautiful scene had an end, and man once more forgot his Maker and himself. He pros-

tituted the honour of both, by robbing God of the obedience due to him, and by submitting himself a slave to the elements of the world. When he looked up to the heavens, and saw the glory of the sun and stars, instead of praising the Lord of all, he foolishly said, these are thy gods, O Man! An universal apostacy from the primitive religion prevailed. They began with the heavenly bodies, or sydereal gods, and proceeded to heroes, brutes, and images, till the world was overflowed with an inundation of idolatory, and superstition; even such superstition, as nourished under the notion of religion, and pleasing the gods, the most bestial impurities, the most inhuman and unnatural cruelties, and the most unmanly and contemptible follies. Moral virtue and goodness were totally extinguished. When men had lost the sense of the supreme Being, the Creator, Governor, and Judge of the world, they not only ceased to be righteous and holy, but became necessarily vicious and corrupt in practice; for iniquity flows from corrupt religion, as the waters from the spring. The principles and ceremonies of the established idolatries gave additional strength to men's natural inclinations, to intemperance, lust, fraud, violence, and every kind of unrighteousness and debauchery. Long before the days of Moses this was the general case. Idolatry

had violated all the duties of true religion, and the most abominable practices by constitution were authorised. The Phalli* and the Mylli,† rites that modesty forbids to explain, were esteemed principal parts of their ritual; virgins before marriage were to sacrifice their chastity to the honour of Venus;‡

* "Ex ea re tum privatim tum publicè lignea virilia thyrsis alligates per eam solennitatem gestabant: fuit enim *Phallus* vocatum membrum virile." Schædius *de Diis Germanis*, edidit Keyslero, 1728, 8vo. p. 130.

† "Heraclides Syracusius libro de vetustis et sancitis moribus scribit apud Syracusios in perfectis thermophoriis, ex sesamo et melle fingi pudenda muliebria, quæ per ludos et spectacula circumferebantur, et vocabantur *Mylli*."—Athenæi *Deipnos.* l. 14. p. 647.

‡ This is taken notice of by the prophet Jeremiah. "The women also with cords about them, sitting in the ways, burn bran for perfume; but if any of them, drawn by some that passeth by, lie with her, she reproacheth her fellow, that she was not thought as worthy as herself, nor her cord broken."—*Baruch*, ch. 6. v. 43.

Herodotus, who lived almost two centuries after, in explanation of this passage of the prophet *Baruch*, tells us, "Every woman at Babylon, was obliged, once in her life, to sit down openly in the temple of Venus, in order to prostitute herself to some stranger: They enter into the temple, and sit down crowned with garlands, some continually going out, and others coming in: The gal-

men were offered upon the altars for sacrifices; and children were burned alive to Moloch and Adrama-

leries where they sit are built in a strait line, and open on every side, that all strangers may have a free passage to chuse such women as they like best. Those women who excel in beauty and shape are soon dismissed: but the deformed are sometimes necessitated to wait three or four years, before they can satisfy the law. The men declared their choice by throwing money into the lap of the woman they most admired, which she was by no means to refuse, but instantly retire with the man that accosted her, and fulfil the law. Women of rank, for none were dispensed with; might sit in covered chariots for the purpose, whilst their servants waited at a distance till they had done." See *Herodotus, translated by Isaac Littlebury*, 1709, 8vo. vol. 1. p. 125.

Strabo also furnishes an account to the same purpose, lib. 16. p. 745; and Justin observes the reason for this custom, was ne sola impudria videretur, *i. e.* lest Venus alone should appear lascivious.—Lib. 18. cap. 5.

As to the breaking of the woman's cord, Dr. Hyde says, their lower garments were tied with small and weak cords made of rushes, "qui ad congrediendum erant frangendi." Purchas confirms this notion; having seen the thing practised in his travels in the east. *Pilgr.* book 1. ch. 12. p. 65. But Grotius on *Baruch* says, the meaning was, the women had cords given them, as a token that they were under the vow of prostitution, which when they had performed, the cord was properly

lech. In a word, the most abominable immoralities universally prevailed; with the encouragements of religion, men were led into intemperance,

said to be broken; for every vow may be called *vinculum*, or a cord. As I take it, the case was both as Hyde and Grotius relate it. I was in company with a physician, who had spent many years of his life in the East, and he assured me, he had seen both circumstances practised in the kingdom of Cranganor.

As to the woman's burning incense or bran for a perfume, it was the custom before coition, by way of charm and incentive. When a Babylonian and his wife had a mind to correspond, they always first lit up the fuming pan, imagining it improved the passion. So in the *Pharmaceutria* of Theocritus, p. 33. we see Simætha is using her incantation, "nunc furfures sacrificabo," Πίτυρον, the word made use of in Jeremiah's *Epistle*. And as if all this had not been lust enough in their religion, it was farther declared in their ritual, that those were best qualified for the sacerdotal function, who were born of mothers who conceived them of their own sons.

In respect of human sacrifices, if you would have a full account of them, consult the following authors, and you will find that the Canaanites were far from being the only Pagans who were guilty of this unnatural barbarity. Selden *de Diis Syris*. Segort. 1. c. 6. and all the authors he quotes. Grotius on *Deut.* 18. Isaac Vossius *de Orig. Idol.* l. 2. c. 5. Dion. Vossius on Maimon. *de Idol.* c. 6. Lud. Vives *Notes on St. Aug. de Civit. Dei.* l. 7. c. 19.

uncleanness, murders, and many vices, inconsistent with the prosperity and peace of society, as well as with the happiness of private persons; and that such iniquities might have a perpetual source, the most shameful idolatries were preserved in opposition to the knowledge and worship of the one true God. So general was this corruption and idolatry, that the infection seized the descendants of Shem, the pious race. Even Terah, the father of Abram, we find charged with it. And Abram himself was culpable I think in this respect, as the word *Asebes* imports. It is rendered in our *Bible* ungodly, but it signifies more properly idolatry, and that is what St. Paul in the 4th chapter to the *Romans* hints. The apostle speaking of Abraham, says, but to him that worketh not, but believeth in him that justifieth the ungodly, that is, an ungodly idolator, who has no manner of claim to the blessings of God, he must be justified upon the foot, not of his own prior obedience, but of God's mercy.

" In such a calamitous state, a revelation to restore the law of nature, and make it more fully and clearly known, to enforce its observance, to afford

Ouzelius et Elmenhorstius *Notes on Min. Fœlix.* Spenceri *de Legibus Hebræorum.* l. 2. c. 13. And Fabricius *Bibliographia.* c. 9.

helps and motives to the better performance of what it enjoins, and relieve the guilty mind against all its doubts, would certainly be a merciful vouchsafement from God to mankind, and be much for their advantage and happiness; and therefore, in the 428th year from the flood, to provide for the restoration of the true religion, and preserve the knowledge and worship of the one true God on earth, in opposition to the prevailing idolatry, and the gross immoralities that were the effects of idolatrous principles and practices, Jehovah commanded Abraham to leave his country, his kindred, and his father's house, and proceed with his family to the land of Canaan. Here God entered into covenants with Abraham and his posterity,* to be instruments in the hands of Providence for bringing about great designs in the world, that he and his posterity were to be the church of God, and depositaries of a hope, that the covenant limited to Abraham and his chosen seed, was to grow in the fulness of time into a blessing upon all the nations of the earth. Abraham was at this time seventy-five years old, and God added to

* Bishop Sherlock well observes, that "two covenants were given to Abraham, one a temporal covenant, to take place in the land of Canaan—the other, a covenant of better hope, to be performed in a better country." *Discourse on Prophesy*, p. 134.

the patriarchal worship the visible mark of circumcision, as a seal of a covenant between himself and Abraham.

"Yet how fit soever such a visible mark might be, to keep in remembrance the covenant between God and the family of Abraham, it was found in experience, insufficient to preserve them from the idolatrous customs of their neighbours. Some new laws, some further constitutions of worship were to be added, or, as the family of Abraham were situated in the midst of idolators and unrighteous ones, it was foreseen they would soon fall from the essentials of religion; and instead of preserving a right knowledge of God, of his being, perfections and government, a just sense of the reverence all men owe to him, from a firm belief of his being, power, dominion, justice, and goodness, and an hearty concern to obey the known will of God in all things; doing what is pleasing in his sight, seeking, and hoping their perfection and happiness, in the likeness, and in the image of God; they would, on the contrary, serve other Gods, and make their idolatry, not a matter of harmless speculation, but a fountain of the most dangerous immoralities; and therefore, as it was highly fit in itself, and well becoming the wisdom of God, he gave Moses a christianity in hieroglyphics, that is, a tabernacle, a shechinah, a

priesthood, an altar, sacrifices, laws moral, and ceremonial, with every constituent part of the Hebrew ritual; being figures of a better shechinah, temple, priest, altar, sacrifice, revelation, and blessings—figurative representations of the more perfect constitutions in the days of Messiah the King. This was in the year 875 after the flood, and in 1491 before Christ. By a ritual so becoming the wisdom of God, given for a preservative against idolatrous principles, and as a dispensation preparatory to that future heavenly religion, the Hebrew nation were guarded against the surrounding corruptions of the world, and raised up the defenders of true religion, to preserve the knowledge and worship of the one true God.

"But as mankind would not follow the light of nature, which is sufficient, when attended to for a constant universal practice of piety and morality; so neither would they be engaged by various revealed laws, from time to time given, and by the calls and lessons of many prophets, to the practice of true religion and righteousness; but as the heart is the seat and source of wickedness in man, according to the prophet *Jeremiah*, so even the hearts of the Jews became deceitful above all things, and desperately wicked. And the prophet goes on to shew, not the necessary inability of man without expe-

riences, or an operating spirit within, as you suppose, madam; but that, though men thus wickedly deceive one another, yet they cannot possibly by such a wilful desperate piece of wickedness deceive their Maker, because to him the most secret recesses of their hearts lie open; and, consequently, in the issue, they deceive themselves, seeing God, who knows the deceit which is lodged in their hearts, will render unto them according to their works, and according to the fruit of their doings: so that their hope and expectation will be disappointed, even as a partridge is disappointed that sitteth on eggs, and hatcheth them not.

"And as St. Paul says from the fourteenth and fifty-third *Psalm*, there was none righteous, no not one; there is none that understandeth, there is none that seeketh after God; and so on, as you madam, have quoted the verses, in which the apostle did not intend to shew the necessary pollution of man without the help of grace; but the groundlessness of that opinion which the Jews had gone into, that they were the only people which pleased God; for they were as guilty as the Gentiles were in transgressing the law of nature. Neither of them had any legal title to justification. They were all very great transgressors. The throat of Jew and Gentile an open sepulchre: their tongues, deceit: the poi-

son of asps under their lips: their mouths, full of cursing and bitterness: their feet swift to shed blood. Destruction and misery in their ways: and the way of peace have they not known: Therefore the justification of the Jew as well as the Gentile must be of grace, and not of debt.

"In this was manifested the inestimable love of God in the redemption of the world by Jesus Christ. Though Jew and Gentile were qualified to discern and do both good and evil, and the Jew had a written law as a further assistance, but nevertheless they violated the plain dictates of natural reason, and the divine precepts of the law, and by unrighteousness and impurity, rendered themselves objects of judgment and condemnation; yet the Father of the universe, in compassion to mankind, sent a divine teacher from heaven, Christ, the true prophet that was to come into the word, and by his divinely revealed testimony and authority, attempts to abolish the superstition of men, reclaim their wickedness, and bring them back to the true spiritual worship of God, and to that holiness of life and manners which is agreeable to the uncorrupted light and dictates of nature. This was love. The blessed God, in compassion to human ignorance and wickedness, contracted by men's own fault, gives them an express revelation of his will, and re-establishes the rule of

pure uncorrupt religion and morality. He declares those terms of sinful man's reconcilement to him which he was pleased to accept. Grace is manifested in the gospel to turn men from their vanities, or idol service, unto the living God, who made heaven and earth, and by the doctrine and sacrifice of Jesus Christ, to redeem us from all iniquity, and purify to himself a peculiar people, zealous of good works :—That denying all ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world, looking for that blessed hope, and the glorious appearance of the great God; who will judge the world by that divine person, and great temporary minister, whom he sent before to destroy sin, and the kingdom of Satan; and to bring mankind into a perfect obedience to the will of the supreme Being. This renders Christianity a heavenly thing. Revelation thus explained is beautiful and useful to an extreme degree. It does not contradict, but strengthens the obligations of natural religion."

" Your account, Sir," said Mrs. PRICE, " of man and religion is different indeed from mine, and I must allow your explications have reason in them: but still they do not satisfy me, nor can I part with my own opinion. Two things in particular to me appear very strange in your scheme. It seems to take away the necessity of the Christian revelation,

if natural religion, duly attended to, was perfect, and sufficient for virtue and holiness, and thereby to gain the favor of God. If reason alone can do the work, if men please, then what need of the gospel? If men will consider, and without consideration, no scheme can be of service; they may as well turn their thoughts to the law of nature as to the law of grace, if there is no differenc betwixt the rule of nature and the law of Christ, with regard to the knowledge of God, the maker of heaven and earth, and the worship due to him on that account, and the practice of virtue and morality.

"In the next place, if I understand you right, the grace of God is of no use at all in religion, as you account for salvation. What is out of order within us, in the mind and its faculties, the will and its affections, and wants to be set right in good thoughts and works, our own reason, in your notion of religion, is sufficient to regulate, and unassisted by the illumination of the holy spirit of God, we may live in an uncorrupted state of piety and morality, and so save our souls, if we please. This is what I cannot believe. The grace of God in the gospel is the glory and comfort of the Christian religion. A divine operation that renews and sanctifies the mind is an invaluable blessing, and in a manner inexpressibly charming, satisfies me beyond

hesitation, that the Christian religion is true, while it puts me in the actual possession of the good effects of it. The spirit of God discovers to me the state of my own mind, in all the circumstances of a Christian life, sets my follies, my neglects, and my failings, in order before me, which is the first right step in order to the overcoming them; and then observing the discoveries I was not able to make myself, and having a strong faith in the divine power and sufficiency, I am enabled to gain victories my insufficient reason could never obtain. May this divine monitor then abide in my breast. It is by the heavenly assistance of the holy spirit only, as vouchsafed in the Christian dispensation, that I can secure for myself eternal life. The wise and prudent of this world may think as they please of this matter, and produce reasonings against it beyond my power to answer; but for my part, I must consider it as the principle of my salvation, and think I cannot be thankful enough for the inestimable blessing. It is to me a glorious instance of the great wisdom and goodness of God."

"Madam," I replied, "in relation to your first objection, that I make no difference between revealed and natural religion, for nature is as sufficient as grace, in my account, I assure you that I think the revelation of the gospel excels the best

scheme of natural religion that could be proposed; in declaring the terms of reconcilement, in demonstrating the divine wrath against sin, in the method of shewing mercy by the death of God's beloved son, and the promise of free pardon on the condition of repentance and newness of life. This manner gives unspeakable comfort to repenting sinners. It gives the greatest encouragement to engage them to the love of God, and the practice of all his commandments; an encouragement that reason could not discover. To Christianity, therefore, the true preference is due. Though philosophy or the doctrine of reason may reform men, yet the Christian religion is a clearer and more powerful guide. It improves the light of reason by the supernatural evidence and declaration of God's will, and the means of man's redemption is a more efficacious motive and obligation to universal obedience than nature could ever with certainty propose. A revelation that has the clearest and strongest evidence of being the divine will, must be the most easy and effectual method of instruction, and be more noticed than the best human teaching; and this will of God being truly and faithfully committed to writing, and preserved uncorrupt, must always be the best and surest rule of faith and manners. It is a rule absolutely free from all those errors and

superstitions, both of belief and practice, which no human composure was ever before free from, or, probably, would have been free from, without the assistance of such a revelation. Nor is this all. This is not the only superior excellence of our holy religion.

"A Mediator and crucified Redeemer brought into the Christian revelation, has a noble effect on a considering mind, and shews the reasonableness of the gospel-dispensation. The wisest and most rational heathens ever were for sacrifices and mediators, as the greatness of God was thereby declared, and that not only sin deserved punishment, but men's lives to be forfeited by their breach of the divine laws; and when a divine person, made man, like unto us, appears instead of all other mediators, by whom, as the instrument of the means of salvation, we are to offer up our prayers to the only true God; and his voluntary dying in testimony of the truth of his mission and doctrine, is appointed to be instead of all other sacrifices, and to remain a memorial that God requires no atonement of us, but repentance and newness of life; and the spotless virtues and obedience of this divine Redeemer, are to be a most perfect and moving example for us to imitate; this renders Christianity worthy of God, and makes it the perfection of religion. Great then

are the advantages which the revelation of Christ Jesus has above mere reason, darkened by the clouds of error and a general corruption. It is the most perfect rule of life. It is the most powerful means to promote a constant uniform practice of virtue and piety. It advances human nature to its highest perfection, fills it with all the fruits of righteousness, and grants us privileges and blessings far superor to what we could attain any other way.

"With regard to the second objection, that I take away the grace of God, to preserve the dignity of human nature, this is far from my intention. I do indeed think, that as the gospel was given for the noblest purpose; to wit, to call in an extraordinary manner upon mankind, to forsake that vice and idolatry, the corrupt creed of polytheism, the guilt of superstition, their great iniquities, violent passions, and wordly affections, which are all contrary to reason, and disgrace human nature; and to practise that whole system of morality, which they must know to be most useful to them; that they might turn to a religion which had but one object, the Great Invisible Being, all-knowing and all-sufficient, to whom all the intelligent world are to make their devout applications; because he is an infinite, independent, sovereign mind, who has created all things, and absolutely rules and governs

all; possesses all natural perfections, exists in all duration, fills all space with his presence, and is the omniscient witness of all their difficulties and wants; and that since they were bound by all the ties of moral duty to obey this one God, and observe the rational institutions of religion, therefore they should make it the labour of their whole lives to excel in holiness and righteousness, and by virtue and piety unite themselves to God, and entitle themselves to glory at the great day. That as this is the nature, end, and design of the Christian revelation, so I do think the gospel of our salvation the word of truth, as an apostle calls it, is sufficient for the purpose, without immediate impulses. As we have a reasonable, intellectual nature, there is no want of mechanical powers. The words of Christ, which are the words of God, are, our life, and will, if attended to, powerfully enable us to practise good works, and to excel, and persevere therein. I can do all these things, through Christ, who strengtheneth me, that is, through the written directions of Christ, and through the arguments and motives of the Christian doctrine. To say otherwise of the gospel, is, in my opinion, injurious to it.

"God may, to be sure, give special aids to men, whenever he thinks fit. He may, by an extraordinary agency, render our faculties more ca-

pable of apprehension, where divine things are concerned, may awaken a dormant idea, which lay neglected in the memory, with unusual energy; may secretly attract the more attentive regard of the mind, and give it an inclination and an ability of tracing its various relations, with an unusual attention, so that a lustre before quite unknown shall be, as it were, poured upon it; the spirit of God may render the mind more susceptible and more tenacious of divine knowledge; I believe he often does by interposition, if in the spirit of Christ's doctrine we ask it of the great Father of Lights, the author of all the understanding divided among the various ranks of created beings; who, as he first formed the minds of angels and men, continues the exercise of their intellectual faculties, and one way or another communicates to them all the knowledge of every kind which they possess: in which view all our knowledge of every kind may be called a revelation from God, and be ascribed, as it is by Elihu in Job, to the inspiration of the Almighty.* This the holy Spirit may do, and dissipate a prejudice that opposes truth. But this is not always necessary, nor always to be expected. It is evident from the gospel, that our Lord rather speaks of his word and doctrine, as the aids to save men's souls, than of himself, or spirit, personally considered. Abiding

in him, and he in them, as necessary to their bearing fruit, signifies a strict and steady regard to his word, and the influence of that upon our minds. 'If ye abide in me, and my words obide in you; ye shall ask what ye will, and it shall be done unto you:' that is, 'If you continue to believe in me, and to pay a steady regard to my doctrine, you will be highly acceptable to God.'

"In short, 'as no man can come unto me,' says our Lord, 'except the Father which hath sent me draw him;' that is no man will receive my pure, sublime, and spiritual doctrine, unless he have first gained some just apprehensions concerning the general principles of religion; but if he has a good notion of God and his perfections, and desires to advance in virtue, he will come unto me, and hearken to that revelation, which contains the best directions for the performance of all the duties, and the greatest incitement to virtue, piety and devotion, so, no man can come to the Father but by the Son, that is, by obeying the written word, and proceeding in that way in which the Son has declared it to be the will of the Father, that men should come to him, namely, by keeping God's commandments, and by repentance and amendment of life; there being no other name, or way given among men, but this way given or declared by Jesus Christ, by which

they may be saved. In all this, there is not a word of supernatural light or operation; though such operation, as before observed, there may be. There is not a hint of man's natural inability.

"To the glorious gospel then, the gospel of our salvation, the word of truth, the word of life, let us come, and with diligence and impartiality study it. Let us follow the truth we there find in every page, and it will enable us to triumph over the temptations of allurement and of terror. We shall become the children of God by the spirit of adoption. We shall be easy and happy in this life, and glorious and ever blessed in that which is to come. If we obey the gospel of the Son of God, and hearken to his word, he will take us under his guardian care. He descended from heaven, to deliver us from everlasting ruin, he purchased us with the price of his own blood, and if we live up to the word of truth, he will conduct us safely through life and death, into the abode of holy and happy spirits, and at length raise our bodies from the dust, and fix our complete persons in a state of immortal glory and felicity. This is my sense of religion. Where I am wrong, I shall ever be glad to be set right."

Mrs. PRICE made no reply, and so ended this remarkable conversation. On whose side the truth is, the reader is to judge. What she advances for

supernatural operation is strong and pious; and considering Mrs. PRICE had no learning, and was almost without any reading, I thought it very wonderful to hear her on this, and many other subjects. She was such another genius as Chubb, but on the other side of the question; if she had been able to write as sensibly and correctly as she talked on several articles of religion, she would have made a good author. So much goodness and good sense I have not very often found in her kind. They merit a memorial in a journal of the curious things that have occurred to me in my life-time.

The thirteenth of June, 1725, I took my leave of my friend, JOHN PRICE, and his admirable wife, promising to visit them again as soon as it was in my power, and proceeded on my journey in quest of Mr. Turner. I would not let PRICE go with me, on second thoughts, as many sad accidents might happen in this rough and desolate part of the world, and no relief in such case to be found. If I fell, there was no one belonging to me to shed a tear for me; but if a mischief should befal JACK PRICE, his wife would be miserable indeed, and I the maker of a breach in the sweetest system of felicity that love and good sense had ever formed. This made me refuse his repeated offers to accompany me. All I would have was a boy and horse of his, to carry some

provisions wet and dry, as there was no public-house to be found in ascending those tremendous hills, or in the deep vales through which I must go; nor any house that he knew of beyond his own.

With the rising sun then I set out, and was charmed for several hours with the air and views. The mountains, the rocky precipices, the woods and the waters, appeared in various striking situations every mile I travelled on, and formed the most astonishing points of view. Sometimes I was above the clouds, and then crept to enchanting vallies below. Here glens were seen that looked as if the mountains had been rent asunder to form the amazing scenes, and there, forests and falling streams covered the sides of the hills. Rivers in many places, in the most beautiful cascades, were tumbling along; and cataracts from the tops of mountains came roaring down. The whole was grand, wonderful, and fine. On the top of one of the mountains I passed over at noon, the air was piercing cold, on account of its great height, and so subtle, that we breathed with difficulty, and were a little sick. From hence I saw several black subjacent clouds big with thunder, and the lightning within them rolled backwards and forwards, like shining bodies of the brightest lustre. One of them went off in the grandest horrors through the vale

below, and had no more to do with the pike I was on than if it had been a summit in another planet. The scene was prodigiously fine. Sub pedibus ventos et rauca tonitrua calcat.

Till the evening, I rid and walked it, and in numberless windings round impassable hills, and by the sides of rivers it was impossible to cross, journeyed a great many miles, but no human creature, or any kind of house, did I meet with in all the long way, and as I arrived at last at a beautiful lake, whose banks the hand of nature had adorned with vast old trees, I sat down by this water in the shade to dine, on a neat's tongue I had got from good Mrs. PRICE; and was so delighted with the striking beauties and stillness of the place, that I determined to pass the night in this sweet retreat. Nor was it one night only, if I had my will, that I would have rested there. Often did I wish for a convenient little lodge by this sweet water-side, and that with the numerous swans, and other fowl that lived there, I might have spent my time in peace below, till I was removed to the established seat of happiness above.

Had this been possible, I should have avoided many an affliction, and had known but few of those expectations and disappointments, which render life a scene of emptiness, and bitterness itself. My

years would have rolled on in peace and wisdom, in this sequestered, delightful scene, and my silent meditations had been productive of that good temper and good action, which the resurrection of the dead, the dissolution of the world, the judgement day, and the eternal state of men, requires us to have. Free from the various perplexities, and troubles I have experienced by land and sea, in different parts of the world, I should have lived, in this paradise of a place, in the enjoyment of that fine happiness, which easy country business and a studious life afford; and might have made a better preparation for that hour which is to disunite me, and let my invisible spirit depart to the shades of eternity. Happy they, who in some such rural retirement, can employ some useful hours every day in the management of a little comfortable farm; and devote the greater portion of their time to sacred knowledge, heavenly piety, and angelic goodness; which cannot be dissolved when the thinker goes, nor be confined to the box of obscurity, under the clods of the earth; but will exist in our souls for ever, and enable us to depart in peace to the happy regions. This has ever made me prefer a retired country life, when it was in my power to enjoy it. But be it town or country, the main business, my good readers, should be to secure an inheritance in

that eternal world, where the sanctified live with God and his Christ. Getting, keeping, multiplying money; dress, pleasure, entry; are not only little things for such beings as we are: they are indeed sad principal work for creatures that are passing away to an everlasting state: there to lament their lost day, and talents misapplied, in dreadful agonies, in the habitations of darkness; or to remain for ever in the habitations of light, peace, and joy; if you have laboured to obtain, and improve in the graces and virtuous qualities which the gospel recommends. These are the treasure and possession worth a Christian's acquiring. These only are portable into the eternal world; when the body that was clothed in purple and fine linen, and fared sumptuously every day, is laid in a cold and narrow cave. Take my advice then, reader. Be ready. Let us so think and act in this first state, that in the next, we may meet in the regions of purity and righteousness, serenity and joy.

The lake I have mentioned was the largest I had seen in this wild part, being above a mile in length, and more than half a mile broad; and the water that filled it burst with the greatest impetuosity from the inside of a rocky mountain, that is very wonderful to behold. It is a vast craggy precipice, that ascends till it is almost out of sight, and by its

gloomy and tremendous air, strikes the mind with a horror that has something pleasing in it. This amazing cliff stands perpendicular at one end of the lake, at the distance of a few yards, and has an opening at the bottom, that is wide enough for two coaches to enter at once, if the place was dry. In the middle of it there is a deep channel, down which the water rushes with a mighty swiftness and force, and on either side, the stone rises a yard above the impetuous stream. The ascent is easy and flat. How far it goes, I know not, being afraid to ascend more than forty yards; not only on account of the terrors common to the place, from the fall of so much water with a strange kind of roar, and the height of the arch which covers the torrent all the way: but because as I went up, there was of a sudden, an increase of noise so very terrible, that my heart failed me, and a trembling almost disabled me. The rock moved under me, as the frightful sounds encreased, and as quick as it was possible for me, I came into day again. It was well I did; for I had not been many minutes out, before the water overflowed its channel, and filled the whole opening in rushing to the lake. The increase of the water, and the violence of the discharge, were an astonishing sight. I had a fortunate escape.

As the rocky mountain I have mentioned, is

higher than either Snowden in North-Wales, or Kedar-Idris in Merionethshire, which have been thought the highest mountains in this island; that is, it is full a mile and a half high from the basis, as I found by ascending it with great toil on the side that was from the water, and the top was a flat dry rock, that had not the least spring, or piece of water on it, how shall we account for the rapid flood that proceeded from its inside? Where did this great water come from? I answer, might it not flow from the great abyss, and the great encrease of it, and the fearful noise, and the motion of the rock, be owing to some violent commotion in the abyss, occasioned by some natural or supernatural cause?

That there is such an abyss, no one can doubt that believes revelation, and from reason and history it is credible, that there are violent concussions on this vast collection of water, by the divine appointment: and therefore, I imagine it is from thence the water of this mountain proceeds, and the great overflowing and terrifying sound at certain times. To this motion of the abyss, by the divine power exerted on it, I ascribe the earthquakes; and not to vapour, or electricity. As to electricity, which Dr. Stukely makes the cause of the deplorable downfal of Lisbon, in his book on *The Philosophy of Earthquakes;* there are many things to be objected against

its being the origin of such calamities; one objection is, and it is an insuperable one, that electrical shocks are ever momentary, by every experiment, but earthquakes are felt for several minutes. Another is, that many towns have been swallowed up in earthquakes, though Lisbon was only overthrown. Such was the case of the city of Callao, within two leagues of Lima. Though Lima was only tumbled into ruins, October 28, 1746; yet Callao sunk downright with all its inhabitants, and an unfathomable sea now covers the finest port in Peru, as I have seen on the spot. In the earthquake at Jamaica, June 7, 1692, in which several thousands perished, it is certain, that not only many houses, and a great number of people, were entirely swallowed up; but that, at many of the gapings or openings of the earth, torrents of water that formed great rivers, issued forth. This I had from a man of veracity then on the spot, who was an eye-witness of these things, and expected himself every minute to descend to the bowels of the earth, which heaved and swelled like a rolling sea. Now to me the electrical stroke does not appear sufficient to produce these things. The power of electricity, to be sure is vast and amazing. It may cause great tremors and undulations of the earth, and bring down all the buildings of a great city: but as to splitting the earth to

great depths, and forcing up torrents of water, where there was no sign of the fluid element before, I question much if the vehemence of the elemental electric fire does this. Beside, when mountains and cities sink into the earth, and the deepest lakes are now seen to fill all the place where they once stood, as has been the case in many countries, where could these mighty waters come, but from the abyss? The great lake Oroquantur in Pegu, was once a vast city. In Jamaica, there is a large deep lake where once a mountain stood. In an earthquake in China, in the province of Sanci, deluges of water burst out of the earth, Feb. 7, 1556, and inundated the country for 180 miles. Many more instances of this kind I might produce, exclusive of Sodom, the ground of which was inundated by an irruption of waters from beneath, which now forms the dead sea; after the city was destroyed by fire from above; that the land which had been defiled with the unnatural lusts of the inhabitants might be no more inhabited, but remain a lasting monument of the divine vengeance on such crimes, to the end of the world; and the use I would make of those I have mentioned, is to show that these mighty waters were from the furious concussion of the abyss that caused the earthquakes. Electricity, I think, can never make seas and vast lakes to be where there were

none before. Locherne, in the county of Fermanagh, in the province of Ulster in Ireland, is thirty three miles long, and fourteen broad, and as the old Irish *Chronicle* informs us, was once a place where large and populous towns appeared, till for the great iniquity of the inhabitants, the people and their fair habitations were destroyed in an earthquake, and mighty waters from the earth covered the place, and formed this lake. Could the electrical stroke produce this sea that was not to be found there before the destruction? Is it not more reasonable to suppose, that such vast waters have been forced by a supernatural commotion from the great abyss, in the earthquake that destroyed the towns which once stood in this place?

To this then, till I am better informed, I must ascribe such earthquakes as produce great rivers and lakes; and where no waters appear, I believe the earthquakes are caused by the immediate finger of God; either operating on the abyss, though not so as to make the water break out on the earth; or by directing the electrical violence or stroke; or otherwise acting on the ruined cities and shattered places.

For my part, I think it is a grievous mistake in our philosophical enquiries, to assign so much to second causes as the learned do. The government

of the universe is given to matter and motion, and under pretence of extolling original contrivance, the execution of all is left to dead substance. It is just and reasonable, in which even Newton and M'Laurin agree, to suppose that the whole chain of causes, or the several series of them, should centre in him, as their source and fountain; and the whole system appear depending upon him, the only independent cause. Now to me this supposition does not appear either just or reasonable. I think the noble phænomena of nature ought to be ascribed to the immediate operation of the Deity. Without looking for a subtile elastic medium, to produce gravity; which medium Sir Isaac confesses he had no proof of; nor is there in reality such a thing in the universe; I imagine the divine Newton would have done better, if, after establishing the true system by nature, by demonstrating the law of gravity, he had said this gravity was the constant and undeniable evidence of the immediate influence of the Deity in the material universe. A series of material causes betwixt Deity and effect, is, in truth, concealing him from the knowledge of mortals for ever. In the moral government of the world, second causes do, because free-agents acts a part; but, in the material universe to apply them, to me seems improper, as matter and motion only, that is, mechanism, come in

competition with the Deity. Most certainly he constantly interposes. The divine power is perpetually put forth throughout all nature. Every particle of matter, must necessarily, by its nature, for ever go wrong, without the continued act of Deity. His everlasting interposition only can cause a body moving in a circle to change the direction of its motion in every point. Nor is it possible for subtile matter, the supposed cause of gravity, to know to impel bodies to a centre, with quadruple force at half the distance.

And as in gravity, and in the cohesion of the parts of matter, the Deity is, and acts in the motion of the celestial bodies, and in the resistance the least particles make to any force that would separate them; so is his immediate power, I think for myself, exerted not only in earthquakes and tides, but in the circulations of the blood, lymph, and chyle, in muscular motion, and in various other phænomena that might be named. Books I know have been written, and ingenious books they are, to shew the causes of these things, and trace the ways they are performed by the materials themselves; but these explications never satisfied me. I had as many questions to ask, after reading these books, as I had before I looked into them, and could find no operator but infinite power, conducted by infinite wisdom.

As to the force of the moon, in raising tides,

and, that spring tides are produced by the sum of the actions of the two luminaries, when the moon is in *Syzygy*, there is much fine mathematical reasoning to prove it, which the reader may find in Dr. Halley's abstract of Sir Isaac Newton's *Theory of the Tides*; and in Dr. Rutherforth's *System of Natural Philosophy*; but nevertheless, the concomitance of water and luminary, or the revolutions of ocean and moon answering one another so exactly, that the flow always happens when the moon hangs over the ocean, and the spring tides when it is nearer the earth, which is supposed to be in the new and full moon; this does not prove to me, that the periodical flux and reflux of the sea is derived from mechanism. As we have two ebbs and two flows in twenty-four hours, and the moon comes but once in that time to our meridian, how can the second ebb and flow be ascribed to it? and when, beneath the horizon, in the opposite hemisphere, the moon crosses the meridian again, is it credible, that from the eastern and southern ocean, round Good Hope and Cape Horn, it should as soon overflow our coasts, as when it is vertical to the shores of Guinea? If the moon, in conjunction with the sun, by pression and attraction, was the principal cause of flux and reflux, why is there no established tide on the Mediterranean sea, though of a vast breadth,

and two thousand miles in length from the Streights of Gibraltar to the coasts of Syria and Palestine; but only some irregular and unaccountable swellings and falls in a few places of this sea, to wit, at Tunis, Messina, Venice, and Negropont; and these swellings, as I have seen, flowing sometimes four, five, six or seven, and eight times in twenty-four hours; in the most irregular manner; against the fixed laws of pression and attraction, ascribed to the moon and sun, on a supposition of their causing the tides? If pression, and the strong attractive power of the moon, and the weaker influence of the sun, forces the immense ocean twice a day from its natural quietus, and rolls it in tides, why has the Caspian sea no tide; no swelling or flow, regular or irregular, excepting that sometimes, in the space of sixteen years, and never sooner, it rises many fathoms, and drowns the adjacent country; to the almost ruin, sometimes of Astracan in Asiatic Russia; as happened when I was there to embark for Persia? If it be said, that this is properly a lake, having no communication with the ocean; yet, I answer, that it is in every quality of saltness, &c. as much a sea as any other sea; and large enough for the luminaries attraction and pression; being five hundred miles from north to south, and near four hundred miles in breadth from east to west: I

say, large enough to avoid continuing necessarily in equilibrio, as Dr. Rutherforth says must be the case, on account of the small extent of this sea. Five hundred by four hundred miles of sea does not require that such a sea should press equally, or that the gravity of its water should be equally diminished in every part of it, and so out of the powers, addititious and ablatitious, of the luminary; that is, the force, with which the moon encreases the water's gravity, and the force, with which the moon diminishes the waters gravity. If the moon in zenith or nadir did the work, the equilibrium of the Caspian might be destroyed, as well as any other equilibrium of water, by force, addititious or ablatitious, or by the sum of these forces; therefore, there might, by this theory, be tides in the Caspian sea, though not great ones. There are small as well as great tides. The tides of the Atlantic ocean are inferior in every respect to those of the larger Pacific ocean. A quarter of a great circle of the earth, that is, an extent of ocean from east to west 90°, is only required, that the tides may have their full motion. A tide of less motion may be in such an extent of sea as the Caspian.

In the last place, how does *the Theory of Tides* account for the regular peculiarity of the flux and reflux of the Atlantic, different from all other tides;

while at Bathsha in the kingdom of Tunquin, there never is more than one tide in twenty-four hours; and some days no tide? For my part, I resolve the whole into the immediate power of the Deity. This power is gravity, attraction, repulse. The inactivity of matter requires the constancy and universality of divine power to support the material universe, and move it as occasion requires; that is, as infinite wisdom sees most conducive to the benefit of his creation.

Men of fine imagination may make a wonderful display of mathematical learning in accounts of gravity, &c. combined with principles of mechanism; and electricity, which is called the immediate officer of God Almighty; but the truth is, a constant repetition of divine acts in regular and irregular motions of the earth and the seas. The finger of God moves the land and the waters.

In the case of earthquakes, as electricity, or aërial power, is insufficient to produce them in my opinion, for two reasons before given; to wit, that the electrical stroke is ever single and momentary, but the vibrations of the earth, in a quake, are often three and four minutes, and have held to seven minutes, and that, besides the swelling and trembling of the earth, it has so opened at those times, as to swallow not only houses and people, but even

mountains, and to send forth great rivers and vast waters. And, as subterranean fire and vapour, I think, can never do such work, for many reasons that may be offered, we must, I think, ascribe the earthquakes to the immediate impression of divine power; by which a city is tumbled into ruins in three or four minutes, in the sad manner Lisbon was destroyed the first of November, 1755, or, the water of the great abyss is with such violence moved, that it shakes the arches of the earth, and where infinite wisdom directs, is enabled by Almighty Power to open the globe with tremendous noises, and pour forth vast torrents of water, to cover a land where once a flourishing city has stood. The electric stroke cannot be more dreadful than such exertion of omnipotence. The immediate action of the Deity, to destroy, must be as efficacious surely as any subordinate agent or cause: and it must be more terrible to the mind, as there can be no supposition of accident in ruin this way: but we see as it were the almighty arm, exerting an irresistible force, that could in the same few moments that a large town and its inhabitants are destroyed, shake the whole world into one dreadful ruin, or separate it into nothing. To my apprehension, the aërial power of electricity is not so fearfully striking, as the Creator's appearing, on the spot, to shake terribly the

earth: and if we consider, that it is on account of sin, that God resigns his omnipotence to his wrath, and commands his whole displeasure to arise, must not this account of an earthquake have the greatest tendency to reform the manners of the surviving people?

As to muscular motion, if it be rightly considered, it appears very plainly to proceed from a living force, impressed ab extra; that mechanism does not act as cause in this affair; but the divine power acts in the case, as it does in many different places of the human body at once, and with inexpressible variety.

Various are the accounts that learned men have given of muscular motion, and ingenious are their reasonings on the subject: but they are not satisfactory, nor do they at all explain the thing, and account for it. What is a muscle?

It is to be sure a bundle of small blood vessels, consisting of arteries and their returning veins, laid one upon another in their parallel plates, running through the whole length of the muscle; and at small intervals, these blood vessels, or longitudinal red and fleshy fibres, are contorted and bound about with small transverse, and spiral ramifications and twinings of the nerves. This is a muscle: it has two ends, or tendons, fastened to two bones, one of which is fixed,

and the other moveable; and by the contraction of the muscle, the moveable bone is drawn upon its *fulcrum* towards a fixed point. This is indisputable; and it is likewise certain, that the muscles are to be distinguished into those of voluntary, and those of natural or necessary motion: that the voluntary muscles have antagonists, which act alternately in a contrary direction, that is, are contracted by the command of the will, while the others are stretched, and again are extended, while the others contracted: but the necessary muscles have contracting and extending powers within themselves, and need no antagonists.

This being the true state of the muscles, the question is, what causes that elasticity, spring, or power of contraction and restoration, which their nervous coats and fibres have, to recover themselves against a given weight or force that stretches them? The reply is, that many unanswerable reasons can be given to prove, that this contractive restitutive force does not depend on the mixture, effervescence, or rarefaction of any fluids, humours, or liquors within the body; and there is one convincing experiment that shews it.

Lay open the thorax of a dog, as I have often done; and take a distinct view of that famous muscle, the heart, in its curious and wonderful motion,

while the animal is still alive. In diastole, the muscle is very red and florid, soft and yielding to the touch, and through it the vital fluid glows and shines; it appears in this state fully replenished and distended with blood; but in systole, as soon as it begins to contract, and the blood rushes out by the compression of the contracting fibres, the heart loses its florid colour, and becomes pale and lived, compact and solid, and evinces that, during this state of it, the muscle contracts inwardly into its own dense substance, and takes up less space than before, till it returns to its diastole; then the blood which flowed from it with velocity, during systole through the coronary veins into the auricles, rushes back into it through the coronary arteries, restores the glowing florid colour, and inflates the muscle, in order to strain the nerves for the next contraction. It is plain from hence, that the heart has less blood and fluid in time of contraction, and that the contraction is not caused by the addition of another fluid from the nerves, as the learned have asserted.

And as to what they say of the longitudinal fibres being divided into innumerable little cells or bladders, which have communications with the blood vessels and nerves, and that in these vesicles, the blood and nervous fluid mix, ferment, and by rarefaction and expansion, swell and blow up the cells, and thereby

inflate and distend the muscle, and increase its thickness, while its length is shortened; this is so perplexed and unreasonable an hypothesis, that I am astonished how men of sense ever came to think of such a doctrine. There is no such nervous fluid to be found, to cause this fermentation, rarefaction, &c.; and if there was, expansive force must lengthen as well as thicken, and the muscle could not be shortened in length, and swelled in thickness. The natural action of the fluids upon the solids is, to increase dimensions proportionably every way, that is, in the direction of the axis and conjugate diameter equally. Beside, if there was expansion, circulation must stop. The distention of the vesicles, and the rapid exit of the rarifying fluid could not be at once.

The plain account of the matter is then, that muscular motion is performed by the elasticity of the nervous fibrillæ, contracting and restoring themselves against the stretching force of the circulating blood. The contraction of the muscle straitens and compresses the blood-vessels, and forces the blood with impetuosity through the heart; and this squeezing or propelling force gives the fluid an impetus, that makes it return with violence upon the muscles, in the course of its circulation; then by force and impulse, it stretches the transverse and

spiral nervous fibres, and so extends the contracted muscle, that drove it by contraction from itself. Upon this, the blood-vessels having obtained their due extent and capacity, the distending force of the blood of consequence ceases: but the moment it does; the contractive power of the nerves begins to act again, and restores them to a contracted dense state, by a force exactly equal to that which extended them; till the returning propelled blood reenters the muscle, and stretches it again, as before described. Such are the two wonderful counterforces that produce the natural involuntary motion of the heart, and carry on the circulation of the blood. You see with your eyes, in the opened live dog this alternate contraction and extension; and as the stretching power is but a consequence of the contracting power, contraction is the spring of this wonderful action, in which our will or free agency has no concern. And to what shall we ascribe this astonishing operation, this amazing contractive power, so exactly as to time, and so constantly continued on the muscles of natural or necessary motion; till the æquilibrium by some means or other be broken, and the motion is preternaturally interrupted and suspended? Will the great mechanical reasoners say, that matter does this wonder—matter,

that is blind and impotent? Stuff: we must ascribe to a cause wise and powerful, not only the original contrivance of the thing, but the execution of this extraordinary scene. While you gaze upon this noblest muscle of the dog, you see the Deity at work.

And if we turn our eyes from the muscles of mere natural involuntary motion, which performs by a contracting power acting within them; to those muscles which move the bones and members of our bodies, by the command of the will, how adorable is the wisdom and goodness of the Almighty Author of nature, not only in providing the animal machine with antagonistical muscles, one of which is contracted, while the other is extended; but for stimulating, contracting, and compressing the nervous elastic cords and blood-vessels, as our minds command or determine! there is no possibility of accounting for the directions at pleasure of the antagonistic muscles, but by resolving them into the continual presence and action of the first cause. He enforces and executes. It is the active principle gives energy and motion both to voluntary and necessary muscles. This, I think, is the truth of philosophy. To suppose every thing to be effect without cause, is to reduce religion and philosophy

to the same desperate state. It destroys all the principles of reason, as well as of virtue and moral conduct.

To say all that can be said, in as few words as possible, upon this article, it is not only the muscular motion, necessary and spontaneous,* that is

* That even spontaneous motion is performed by the divine power, is proved in the first part of a most excellent book, entitled, *An Enquiry into the Nature of the Human Soul,* [by John Baxter, the third and best edition was printed in two volumes, 8vo, in 1745; a third followed in 1750.] I shall only observe here that motion is spontaneous, as it is begun and ended by the living being itself, without physical necessity: but it is above the power and knowledge of the spontaneous being, as it is performed mechanically: the motive power is immediately impressed by the Creator, who is the only mover, as well as the first mover. How adorable is this condescension! the Creator exerts his power in consequence of the spontaneity of his living creatures! But is not this low work for the supreme Lord of heaven and earth, says the mechanical reasoner? No. Lowness of work is not applicable to the Creator of all things. He is as much the Creator of the meanest insect, as of the highest intelligence. It is his perpetual power, exerted in cohesion, that keeps all the parts of matter in the bodies of living creatures together. Philosophy cannot be hurt by admitting his power. His omnipotence is displayed

caused by the action of the Deity; but the constant motions in the stomach, lungs, intestines, and other parts of the body, are caused by an acting Divine Power. It can be demonstrated, that in the action of soft bodies upon soft bodies, the motion is always diminished; and of consequence it must be greatly lessened in the yielding softness of the flesh and fluids of animal bodies. We see how soon water settles, after motion imprest, by the bare attrition of its parts on one another; although it has no obstacles to encounter, or narrow passages to move through. What then can we think of motion in such narrow twining meanders, as veins, arteries, intestines, and lacteal vessels, through which the fluids of animal bodies are conveyed to parts innumerable? while the blood, lymph, and chyle creep through such narrow winding vessels, the whole motion of those fluids must be consumed every instant by the attrition of their parts, and the force of consequence be renewed every instant. Here is a perpetual miracle. The Divine Power urges on these fluids ten thousand ways at once. Reason must confess a miraculous

to our senses in the most despicable weed of the field as well as in the bright rolling orbs of heaven. In calling such things low work, we forget what infinite power implies, and what infinite goodness prompts.

power indesinently and variously put forth in our bodies; while ignorance and vanity in vain attempts to account mechanically for the circulation of those fluids. We are not only fearfully and wonderfully formed in the womb, but fearfully and wonderfully preserved every minute! creating power never ceases.*

The conclusion of the matter is, that the plain argument for the existence of a Deity, obvious to all, and carrying irresistible conviction with it, is from the evident contrivance and fitness of things to one another, which we meet with through all the parts of the universe. There is no need of nice and subtile reasoning in this matter: a manifest contrivance

* Should it be asked, why was such an intricate structure of such materials employed, or such a laborious method contrived, by the organization of dead matter, if it no way serves to produce motion, but rather consumes the force impressed? the answer is, that this consuming mechanism is no inconvenience in nature, if we consider who renews the motive power. We are forced to be frugal of our little power: but this is not applicable to the Deity. The governing power of the Deity is creating power. Beings made up of matter and spirit require such a supplying power, and in the various work God instructs his rational beings, and displays his omnipotence in wisdom and action.

immediately suggests a contriver. It strikes like a sensation, and artful reasonings against it may puzzle us, but it is without shaking our belief. No person, for example, who knows the principles of optics, and the structure of the eye, can believe that it is formed without skill in that science; or that the ear was formed without the knowledge of sounds. This is a just argument, and forces our assent. But the great M'Laurin should not have stop'd here. The plain argument for the existence of a Deity grows stronger, when we add to it what is as evident as divine contrivance, to wit, the constant interposition of God, to support and move his creatures. Original contrivance in the works of the creation is adorable. We are certain, demonstratively certain, that the heavens, the land, and the waters, and all the creatures in them contained, are the works of the living God; but it is the present performance that strikes us like a sensation. With inexpressible pleasure we see creating power with our eyes. Which ever way we turn them, we behold Almighty Power employed, and continually acting under the direction of infinite knowledge.

Since things are so, and all the works of nature, in the common voice of reason, declare the power and wisdom of the Creator, and speak his goodness in the innumerable mighty things he continually per-

forms for our preservation and happiness, the contemplation of them should warm our hearts with the glory of the Almighty, and make us continually praise and adore that Almighty providence, which formed and sustains not only the human race, and this terrestrial globe, but numberless other worlds and their inhabitants, that hang in infinite space These mighty things displayed, ought surely to produce the most devout prayers, and songs of praises in no common strain; and especially, if we add to those works of nature, that second creation, the still greater work of grace. Such omnipotence in wisdom and action, and such amazing goodness as we see in the christian gospel, should, I think, engage us to love and adore so great and good a Being as our Creator, and induce us to devote our lives to him.

For my part, when I consider the mighty scene and prospect of nature, and turn my thoughts from thence to God's word, that heavenly law, which directs our will and informs our reason, and teaches us in all things how to pursue our own happiness, I am so struck with a sense of infinite wisdom, goodness, and action, that I cannot help extoling the king of the universe for the greatness of his power and mercy, and am necessarily engaged in a scene of praise and devotion. Indeed the heart must be as

hard and cold as marble, that does not glow, nor is inflamed with adoration to the great author of all things; after viewing with attention even one particular only in the works of nature, that material sun, which now shines out with light and beauty to animate and refresh the world; and in the creation of grace, that sun of righteousness, who sheds forth the choicest blessings of Heaven upon the inhabitants of the earth. Can we be silent, who behold and enjoy those things! alas! too many can. Neither the heavens, which declare the glory of God, nor the days of the gospel, nor the righteousness of the new law are regarded by them. But the wise will ever join with all their hearts, in the most exalted prayer and praise, and adore the giver of those good and perfect gifts; for all his blessings vouchsafed us; and especially, for the charter of his pardon granted by his blessed Son, and the promises of everlasting happiness and glory in a life to come, reason must declare it just to offer up religious praise, and make the greatest mental and moral improvement we can in this first state.

Another extraordinary thing I saw in the place I have mentioned, was a water on the top of a hill, which stood at the other end of the lake, and was full as high as the mountain, from the side of which, the water poured into the lake. This loch measured

three quarters of a mile in length, and half a mile over. The water appeared as black as ink, but in a glass it was clear as other water, and bright in running down. It tasted sweet and good.* At one end, it runs over its rocky bank, and in several noisy cascades, falls down the face of the mountain to a deep bottom, where a river is formed, that is seen for a considerable way, as it wanders along. The whole is a striking scene. The swarthy loch, the noisy descending streams, clumps of aged trees on the mountain's side, and the various shores and vallies below, afford an uncommon view. It was a fine change of ground, to ascend from the beautiful lake, encompassed with mountains, and adorned with trees, into which was poured from a gaping precipice, a torrent of streams; and see from the reverse of an opposite hill, an impetuous flood descending from the top to the finest points of view in the wildest glens below.

What line I had with me, for experiments on waters and holes, I applied to this loch, to discover the depth, but with three hundred yards of whipcord my lead could reach no ground, and from thence, and the blackness of the water, and the great issuing stream, I concluded, justly I think, that it went down to the great abyss, the vast treasury of waters within the earth. Many such unfathomable lochs

as this have I seen on the summits of mountains in various parts of the world, and from them, I suppose, the greatest part of that deluge of waters came that drowned the old world. This leads me to say something of the flood.

Many books have been written in relation to this affair, and while some contend for the overflowing of the whole earth to a very great height of waters, and some for a partial deluge only, others will not allow there was any at all. The divine authority of Moses they disregard. For my part I believe the flood was universal, and that all the high hills and mountains under the whole heaven, were covered. The cause was forty days heavy rain, and such an agitaion of the abyss, by the finger of God, as not only broke up the great deep, to pour out water at many places, but forced it out of such bottomless lochs as this I am speaking of on the mountain's top, and from various swallows in many places. This removes every objection from the case of the deluge, and gives water enough in the space of one hundred and fifty days, or five months of thirty days each, to over-top the highest mountains by fifteen cubits, the height designed. The abyss in strong commotion, or violent uproar, by a power divine, could shake the incumbent globe to pieces in a few minutes, and bury the whole ruins in the deep. To

me, then, all the reasoning against the deluge, or for a partial flood appear sad stuff. Were this one loch in Stanemore to pour out torrents of water, down every side, for five months, by a divine force on part of the abyss, as it might very easily, by such means do, the inundation would cover a great part of this land; and if from every loch of the kind on the summits of mountains, the waters in like manner, with the greatest violence, flowed from every side out of the abyss, and that exclusive of the heavy rains, an earthquake should open some parts of the ground to let more water out of the great collection, and the seas and oceans surpass their natural bounds, by the winds forcing them over the earth, then would a universal flood very soon prevail. There is water enough for the purpose, and as to the supernatural ascent of them, natural and supernatural are nothing at all different with respect to God. They are distinctions merely in our conceptions of things. Regularly to move the sun or earth; and to stop its motion for a day; to make the waters that covered the whole earth at the creation, descend into the several receptacles prepared for them; and at the deluge to make them ascend again to cover the whole earth, are the effect of one and the same almighty Power; though we call one natural,

and the other supernatural. The one is the effect of no greater power than the other. With respect to God, one is not more or less natural or supernatural than the other.

But how the waters of the deluge were drawn off at the end of the five months, is another question among the learned. The ingenious Keill, who wrote against the two ingenious theorists, says the thing is not at all accountable in any natural way; the draining off, and drying of the earth, of such a huge column of waters could only be effected by the power of God: natural causes both in decrease and the increase of the waters must have been vastly disproportionate to the effects; and to miracles they must be ascribed. This, I think, is as far from the truth, as the theorists ascribing both increase and decrease to natural causes. God was the performer to be sure in the flood and the going off, but he made use of natural causes in both, that is, of the things he had in the beginning created. The natural causes he is the author of were at hand, and with them he could do the work. The sun evaporated; the winds dried; and the waters no longer forced upwards from the abyss, subsided into the many swallows or swallow-holes, that are still to be seen in many places, on mountains and in vallies;

those on the mountains being necessary to absorb that vast column of waters which rose fifteen cubits above the highest hills.

A swallow is such another opening in the ground as Eldine Hole in Derbyshire,* and in travelling from the Peak to the northern extremity of Northumberland, I have seen many such holes in the earth, both on the hills and in the vales. I have likewise met with them in other countries. By these swallows, a vast quantity of the waters to be sure

* *Eldine-Hole* in *Derbyshire* is a mile south of *Mamtorr*, and four miles east of *Buxton*. It is a perpendicular gulph or chasm, which I tried to fathom more than once, and sound it by my line, and by the measure of sound at the rate of sixteen feet one twelfth in one second the measure Dr. *Halley* allows near the earth for the descent of heavy bodies; to be one thousand two hundred and sixty-six feet, or four hundred and twenty-two yards down to the water; but how deep the water is cannot be known. I suppose it reaches to the abyss. This chasm is forty yards long above ground, and ten over at its broadest part: but from the day there is a sloping descent of forty yards to the mouth of the horrible pit, and this is only four yards long and one and a half broad. Two villains who were executed at *Derby* not long ago, confessed at the gallows, that they threw a poor traveller into this dreadful gulph, after they had robbed him.

went down to the great receptacle; all that was not exhaled, or licked up by the winds; or, except what might be left to increase the former seas of the antediluvian world into those vast oceans which now encompass the globe, and partly to form those vast lakes that are in several parts of the world. These things easily account for the removal of that vast mass of waters which covered the earth, and was in a mighty column above the highest hills. Every difficulty disappears before evaporation, the drying winds, the swallows, and perhaps the turning seas into oceans; but the three first things now named were sufficient, and the gentlemen who have reasoned so ingeniously against one another about the removal of the waters, might have saved themselves a deal of trouble, if they had reduced the operation to three simple things, under the direction of the first cause. The swallows especially must do great work in the case, if we take into their number not only very many open gulphs or chasms, the depth of which no line or sound can reach; but likewise the communications of very many parts of the sea, and of many great unfathomable lochs, with the abyss. These absorbers could easily receive what had before come out of them. The sun by evaporation, with the wind, might take away what was raised. There is nothing hard then in

conceiving how the waters of the deluge were brought away.

But as to the lake I have mentioned, into which a rapid flood poured from the bowels of the mountain, what became of this water the reader may enquire. To be sure, as it did not run off in any streams, nor make the lake rise in the least degree, there must have been a communication in some parts of its bottom, between the water of it and the abyss. As the loch on the top of the mountain I have described had no feeders, yet emitted streams, and therefore must be supported by the abyss; so this lake, with so powerful a feeder, not running over, or emitting water any way, must discharge itself in the abyss below. The case of it must be the same as that of the Caspian Sea. Into this sea many rivers pour, and one in particular, the Volga I mean, that is more than sufficient, in the quantity of water it turns out in a year, to drown the whole world. Yet the Caspian remains in one state, and does not overflow its banks, excepting, as before observed, sometimes in the space of sixteen years. It must by passages communicate with the great deep. It refunds the rivers into the great abyss. The case of the Mediterranean sea is the same; for, though a strong current from the Atlantic continually sets through the Strait of Gibraltar, yet these waters do

not make it overflow the country round it, and, of consequence, they must be carried off by a subterranean passage, or passages, to the abyss.

From the lake I proceeded the next morning, June 14, 1725, toward the north-east end of Westmorland, having passed the night in a sound sleep under the trees by the water-side, but was forced by the precipices to shape my course from four in the morning till eight, to the north-west, and then the road turned east-north-east, till I came to a great glen, where a river made a rumbling noise over rocks and inequalities of many kinds, and formed a very wild, wonderful scene. The river was broad and deep, and on an easy descent to it, was an assemblage of stones, that ran in length about a hundred feet, in breadth thirty feet, and somewhat resembling the giant's causeway, in the county of Antrim, and province of Ulster, in Ireland; nine miles north-east from the pretty town of Colerain. The giant's causeway, reader, is a prodigious pile of rocks, eighty feet broad, twenty feet above the rest of the strand, and that run from the bottom of a high hill above two hundred yards into the ocean.

The assemblage of stones I am speaking of are columns with several corners, that rise three yards above the ground and are joined as if done by art; the points being convex and concave, and thereby

lying one in another. These columns have five and six sides, a few of them seven; and a number of them nicely and exactly placed together make one large pillar from one foot to two in diameter. They are so nicely joined, that although they have five and six sides, as I before said, yet their contexture is so adapted, as to leave no vacuity between them; the prominent angles of one pillar fitting, and falling exactly into the hollows left them between two others, and the plain sides exactly answer to one another; so that those hexagons and pentagons of columnar marble appear as if finished by the hands of the most masterly workmen. All the pillars stood exactly perpendicular to the plane of the horizon.

Doctor Foley, in No. 212, of the *Philosophical Transactions*, speaking of the giant's causeway, seems to think these wonderful pillars are composed of the common sort of craggy rock by the sea side; and the authors of the *Complete System of Geography* are of opinion, they resemble the lapis basaltes; but some think they are a sort of marble. Now the truth is, the baslates of the antients is a very elegant and beautiful marble of a fine deep glossy black, like high polished steel, and is always found erect in the form of regular angular columns, composed of a number of joints, fitted together, and

making pillars; so that where such pillars are seen, they are undoubtedly the columnar marble, or touchstone of the antients. Dr. John Hill, in his *History of Fossils*, gives a good account of the nature of this body, and mentions several places it is to be found in; but seems not to have heard there was any of it among the northern mountains of our country.

This marble is one of the noblest productions of nature, and of all the fossil kingdom, the most astonishing body. If art is requisite for the formation of many things we see daily done with elegance and beauty; then certainly, mind itself, even the supreme mind, must have caused such effects as these astonishing marble pillars; which lie in vast compound perpendicular columns at great depths in the earth, none being in beds of strata, like the other marbles; and rise in such beautiful joints and angles, well fitted together, more than six and thirty foot above ground in some places. No other way could those wonderful productions have come into being, but by that intelligent, active power, who speaks intelligibly to every nation by his works. To talk as some people do, that necessity, which destroys the very idea of intelligent and designing activity, or chance—which is an utter absurdity—or the sea, according to Telliamed, generated and

formed this genus of marble, and so wonderfully distinguished it from all the other marmora; by making it into pentagon, hexagon, and septagon columns, and rendering the points of the columns convex and concave, and so amazingly joining them together, that the prominent angles of one pillar fall exactly into the hollow left between two others, and the plain sides exactly answer to one another, as before observed, while all of them stand up perpendicular, contrary to the quality of all other marbles, and some lie in beds of strata. To talk I say of the sea, a chance, a necessity, doing this, or any thing of so wonderful a kind, is to produce schemes founded in ignorance, and eversive of true knowledge, instead of giving a rational, intelligible account of the formation of the world, its order and appearances. In this wonderful production, a due attention perceives infinite art and power. Did we want that variety of things which employ the consideration of rational men, and force the tongues of thinking men to acknowledge creating power, this marble alone would be sufficient to demonstrate equal power directed by infinite wisdom.

Another extraordinary thing I saw in a valley not far from that where the basaltes stands, is a boisterous burning spring. It rises with great noise and vibration, and gushes out with a force sufficient

to turn many mills. The water is clear and cold, but to the taste unpleasant, being something like a bad egg. I judged from the nature of its motion that the water would take fire, and having lit my torch, soon put it in a flame. The fire was fierce, and the water ran down the vale in a blaze. It was a river of fire for a considerable way, till it sunk under ground among some rocks, and thereby disappeared. After it had burned some time, I took some boughs from a tree, and tying them together, beat the surface of the well for a few minutes, and the burning ceased. The water was not hot, as one might expect, but cold as the coldest spring could be. There are a great number of such springs in the world, but this is the largest I have read of, or seen. It differs from that of Broseley in Shropshire, within six miles of Bridge-north, in this respect, that Broseley-well will not continue to burn for any time, unless the air be kept from it; to which purpose they have enclosed it in an iron cistern with a cover to it; and to experiment the boiling a piece of meat by the fire of this spring, they clap the pot close down when the cover is taken up, and then it burns as long as they will; making the largest joint of meat fit to eat in half the time the strongest culinary fire could do the work. As to the medicinal virtues of the spring, in the mountains, I can only

say, that as it has a copious sulphur, and from thence flames like a spirit of wine, it is probable it might be as effectual in communicating sanity in various cases, as the famous burning spring is in the palatinate of Cracow of the lesser Poland, mentioned in the *Leipsic Acts*, for 1684, p. 326. And as to the extinguishing this fire by beating it with twigs, it must be for the reason given by Mr. Denis, that as the inflammability of such springs is to be ascribed to sulphur, and to its exhalations bursting out of the water; so this floating flame, which is too subtle to heat the water, is stifled, by involving these spirits in the aqueous particles, by brushing the surface with brooms.

Conradus tells us, concerning the Polish spring, that at one time, when it was kindled by lightning, the people neglected to put it out, and the stream proceeded on fire for almost three years, and reduced all the neighbouring wood to ashes. It is really a wonderful sight to see such a river of fire, and adorable must be that power, who has caused such things. To say that matter and motion circumscribe and regulate such powers, is idle to the last degree. It is an inversion of reason. The very existence of the water and sulphur of this spring, must be by the power of the Creator constantly put forth upon it, which causes the parts to be what we call such

things; and the motion of both must be an impression; for motion is not essential to matter. Nothing else could produce them, and a cause there must be equal to the various and wonderful effects of both, a cause that is infinity, wise, and powerful. The Deity is every where present, and every where active. His power is indesinently working, gives existence to the various creatures, and produces the most noble phænomena in nature. All we see, all we feel, fire and water, the universal variety of inanimate and animate creatures, are only the effects of his creating power constantly repeated. The existence of the whole world is a continual new creation; and therefore it becomes the bounden duty of all rational creatures, to worship this Almighty Power, as well for his works of creation, as for the ways of his providence. Great and wonderful are thy works, O Lord God Almighty! and just and righteous are thy ways, O King of saints: who would not fear thee, O Lord, and glorify thy name, because thou only art holy.

From the burning fountain we proceeded for half an hour in the same valley right onwards, and then turned to the left in a course to the west, for about a mile, which brought us to the bottom of a steep mountain, we must ascend, or go no farther. It was hard to get the horses over this, and no less

difficult to descend with them to a deep bottom on the other side of the hill: but with great hazard to ourselves and the beasts, we came down in safety. On the top of this mountain I saw another large loch that was black as ink in appearance, though bright when taken up in a glass; which as before observed, must be owing I suppose to its top communicating with the abyss below; and in the bottom we descend to, there was a swallow larger than the one I saw before. I could make no discovery as to its depth, either by line or sound; nor did my lead touch any water. On the sloping way from the first chasm in day to the gulph, were several lateral chambers, that descended one yard in six; but though the bottom was hard, the horrors of the places hindered me from going far. I went to the end of the first, which was sixty seven yards, and having looked into the second, to which a narrow short pass leads the enquirer, I made what haste I could back; for the opening discovers a space so vast, dismal, and frightful, that it strikes one to the heart. The bottom, as far as my light could enable me to distinguish, was a continuance of stone; but neither top nor sides were to be seen. It is a horrible place.

Leaving this bottom, we mounted another very

high and dangerous hill, and from the top of it descended into twenty acres of as rich and beautiful ground as my eyes had ever seen. It was covered with flowers and aromatic herbs; and had, in the centre of it, a little grove of beautiful trees; among which were fruits of several kinds. A flowing spring of the purest water was in the middle of this sweet little wood, and ran in pretty windings over the ground. It refreshed and adorned the field, and it was beautiful to see the deer from the hills, and the goats come down from the cliffs, to drink at these streams. The whole was surrounded with precipices that ascended above the clouds, and through one of these rocky mountains there was an opening that had a stupendous appearance.

It was a vast amazing arch, that had some resemblance of the Gothic isle of a large cathedral church, and terminated in a view of rocks hanging over rocks in a manner frightful to behold. It measured an hundred yards in length, forty in breadth, and I judged it to be fifty yards high. The pending rocks in view inclosed a space of four acres, as it appeared to me, and the bottom was so very deep that it looked like night below. What line I had could not reach it, nor could I make any thing of the depth by sound. It seemed to me to

be a vast swallow that went down to the abyss. The whole was a scene that harrowed the soul with horror.

By the spring in the little grove I have mentioned, I sat down at eight in the morning, to breakfast on something that one of my squires produced from his store, while the other was looking for a passage or way onwards, between those vast precipices that surrounded us. Two hours he wasted in an enquiry, and then returned, to let me know there was no passage that he could find; the enclosed rocks were one continued chain of impassable mountains. Here then I thought was my *ne plus ultra*. As the man affirmed there was no getting beyond the vast inclosing cliffs that walled in this charming spot of earth, I imagined for some time, that I must of necessity return, and give over all thoughts of getting to the borders of Cumberland or Bishopric that way. It seemed impossible to proceed, and that was no small trouble to my mind. It was a great journey round, and if I did ride it, I knew not where to turn in on the confines of the country my friend lived on; for I had lost his directions, and had only a small remembrance of his dwelling somewhere on the north edge of Westmoreland or Yorkshire, or on the adjoining borders of Cumberland, or

the county of Durham. What to do I could not for some time tell: going back I did not at all like, and therefore, to avoid it if possible, resolved to pass the day in trying if I could find any way out, without climbing the mountain again that I had lately come down. Round then I walked, once, and to no manner of purpose, for I did not see any kind of pass; but the second time, as I marched on observing the hill, I took notice of a large clump of great trees in an angle or deep corner, that seemed to stand very oddly, and in the mountain above them there appeared as I thought a distance or space that looked like an opening. I soon found it was so, and that at the back of this little wood, there lay a very narrow way, only broad enough for two horses a-breast: that it extended due west for more than a mile, and then west north-west for a quarter of a mile, till it terminated in a plain that was several miles in circumference, and intirely surrounded with hills. This I discovered in walking the pass by myself, and then returned to bring the horses and men, through this amazing way. It was quite dark, mere night all along; and the bottom very bad. It was likewise very dangerous. It was evident from the ground that stones had fallen from the tops of the hills; and should any descend from

so vast a height on us, though even small ones, they would without all peradventure be immediate death.

The plain we came into from the defile, was above a mile over to the opposite hills, and a-cross it was a walk of aged oaks, that seemed, in such a place, as the avenue that leads to the fairy castle of wishes. If there are such beings, as Dr. Fowler, bishop of Gloucester, hath in one of his books affirmed, then here, I said, in this fine romantic region, where all the charms of the field, the forest, the water, and the mountains, are united, may be their favourite mansion, and perhaps they will admit me into their fairy castle, then commences their friendship, and when they have all breathed on me, it is but wishing for the future, and the completion of every desire is granted the moment it is formed. Would not this be complete happiness? what do you say, Reflection?

"No!" answered Reflection, as we rode up this avenue. "Imagination may form fine pictures of felicity from an indulgence in every wish; but, so blind are mankind to their own real happiness, that it is oftener to the gratification than to the disappointment of their wishes that all their misery is owing. We often choose what is not consonant to the welfare of our nature, and strive to avoid those

incidents which are fated in the order of incontrolable events for our good. Frequently do we labour to secure the things that debase us into slaves, and overwhelm us with calamity; but seldom do we desire, rarely do we strive to obtain those objects, and acquire that station, which are most likely to render humanity as perfect as it can be in this world, rational and godlike, and thereby crown our lives with true happiness. Many a man has pursued a Venus, an estate, an honour, with much toil and wonderful activity, and when possessed of the fancied blessing, have been made very miserable mortals. The wished-for beauty has often made even the husband wretched. An aching scar is often covered with the laurel: and in respect of envied great fortunes, gaudy is the thing without, and within very often is mere bitterness. The wisdom is as to this world, not to get from the fairies a power of enjoying all that fancy may desire, if that was possible; but, to act well and wisely, in the most reasonable, lovely, and fair manner, and propose nothing of ourselves, but with a reserve that supreme wisdom permits it; welcoming every event with cheerfulness and magnanimity, as best upon the whole, because ordained of infinite reason; and acquiescing in every obstruction, as ultimately reservable to divine providence. This," continued Reflection, " in respect of this life,

were there no other, is preferable to the castle of wishes, if we could find it at the end of this avenue*."

But if another life is taken into the question, the argument grows stronger against a power of enjoying all we could wish for. As we are accountable creatures, and are pouring fast out of time into eternity, religion undoubtedly ought to be the main business of mortals; that religion which is a living principle, spring or root of actions in the soul; wrought there by the hand of him that made us;

* In the second volume of *Familiar Letters between the characters in David Simple*, the reader will find an excellent story in relation to *wishing*, which the ingenious female writer calls 'a Fragment of a Fairy Tale,' in the conclusion of which there is the following sensible observation: "The good *Fairy* came often to visit me, and confirmed me in my resolution, never again to be so unreasonable, as to desire to have all my wishes completed; for she convinced me, that the short-sighted eyes of mortals were not formed to see, whether the event of any of their own wishes would produce most happiness or misery: and that our greatest felicity, often arises from the very disappointment of those desires, the gratification of which, at the first view, seems to be necessary to our welfare."—*Familiar Letters, ut supra*, 1747. 8vo. vol. ii. p. 225. 272.

and which requireth us to honour and fear God, as the supreme Lord, to esteem him as the chief good; and to exercise and express that honour, that fear, and that esteem, by all the means, and in all the ways which reason and revelation appoint for such exercise and expression; that we may gain the love of the Almighty, and obtain the established seat of happiness above: but such force hath the objects of sense upon the mind, that it is more than probable they would outweigh the distant hopes of religion, if wishing could bring in even a tenth part of what the vanity of man, and his senses would call for. It would be so far from being an advantage to mankind, if they could wish and have vast fortunes, all the pleasures the pomps and honours of the world, that they would thereby be deprived of the rational joys of life, and be influenced to think no more of the excellency and beauty of religion, and the good consequences of serving God truly. They would not even divide themselves between this world and the other. The idol gods of this state would have all their service. The wish then should be for daily bread and of the kingdom of God may come, his will be done in our souls. In these are comprised the greatest and most valuable blessing, and we are sure we can obtain them, if we will add to asking an industry and prudence in acquiring, and take care

by culture, to bring up the seeds of virtue and holiness. This is enough to make us as happy here as reason can desire. We have a sufficiency to go through this world to that other where we are to be stationed for ever, and against the accidents of the way, we have the supports which innocence and virtue to the good administer. Peace and tranquillity of mind here, and hopes full of comfort with respect to hereafter, are the ingredients of our happiness; a happiness the greatest! and we are certain that he, upon whose mercy and goodness we confess we exist, will, in regard to our confidence and trust, our faith and religion, when this fleeting scene is over, make us glorious and ever blessed in the kingdom he has prepared for those that rely on the Divine Goodness, and do their best to advance the state of true virtue in the world. Let us not regret, then, the want of a Castle of Wishes. Let us not have a desire of that wealth, dominion, and splendor, which lives in contempt of the prophets, and riots in the heinous pleasures of irreligion.

Let our great Master's Will be made the rule of all our actions, and let his interest be regarded, as our interest. Let us consult his honour, as our own honour; and having food and raiment, be content, as we are hastening away with a never ceasing pace, to the realms of eternity and unmixed bliss.

This is reason and light. This only deserves our care. There is nothing worth wishing for, but the happiness of God's presence in our hearts; and the more immediate communications of his love and favour in the regions of day.

Thus did Reflection entertain me, as I rode up this grand shady walk, which looked like the avenue I had read of in the *Tales of the Fairies*, and brought me to a natural grotto, more beautiful than Ælian's description of Atalanta's, or that in Homer, where Calypso lived. It was a large cavern at the bottom of a marble mountain, and without, was covered round with ivy, that clung about some aged oaks, on either side the entrance, that seemed coeval with the earth on which they grew. Abundance of large laurel trees, in clumps, adorned an extensive area before the door; and saffron, and hyacinths, and flowers of many colours, covered in confused spots the green carpet. The beautiful ground refreshed the sight, and purified the air; and to enhance the beauties of the spot, a clear and cold stream gushed from a neighbouring rock; which watered the trees and plants, and seemed to combat with the earth, whether of them most contributed to their growth and preservation. It was a sweet rural scene. For charms and solitude the place was equally to be admired.

The inside of this grotto was a beautiful green

marble, extremely bright, and even approaching to the appearance of the emerald. It was thick set with shells, and those not small ones, but some of the largest and finest kinds: many of them seemed as it were, squeezed together by the marble, so as to shew the edges only; but more were to be seen at large, and filled with the purest spar.' The whole had a fine effect, and as the cave had been divided by art into six fine apartments, and had doors and chimnies most ingeniously contrived, both the mansion and its situation charmed me in a high degree. On either side of it were many cottages, pretty and clean, and as sheep were feeding on the field, some cows grazing, and various kinds of tame fowl before the doors, I concluded it was an inhabited place, before I saw any one.

44. The first human being I beheld, was an old woman, who appeared at the grotto door, and I requested her to inform me, who lived in this delightful place; and which was my best way to Cumberland or Bishopric? Sir, replied the good old woman, you are welcome to Burcot-lodge. Women only are the inhabitants of this spot: and over the hills before you, you must go, to get to the countries you mention. We are an hundred souls in all that live here, and our mistress, superior and head, is a young woman. Her name is AZORA. Yonder she comes,

goodness itself, and as it is now seven in the evening, too late to proceed any farther in this part of the world, you had better walk up to her, and pay her your respects. Great was my surprize at what I heard. A little female republic among those hills was news indeed; and when I came near AZORA, my astonishment encreased.

She was attended by ten young women, straight, clean, handsome girls, and surpassed them in tallness. Her countenance was masculine, but not austere: her fine blue eyes discovered an excellence of temper, while they shewed the penetration of her mind. Her hair was brown, bright and charming; and nature had stamped upon her cheeks a colour, that exceeded the most beautiful red of the finest flower. It was continually as the maiden blush of a modest innocence. She was drest in a fine woollen stuff, made in the manner shepherdesses are painted, and on her head had a band or fillet like what the ladies now wear, with a bunch of artificial flowers in her hair. She had a very small straw hat on. In her hand, she held a long and pretty crook; and as her coats were short, her feet were seen, in black silk shoes, and the finest white stockings, and appeared vastly pretty. She struck me greatly. She was a charming, and uncommon figure. When I came up to AZORA, I could hardly forbear addres-

sing her, as the son of Ulysses did the supernal; " O vous, qui que vous soiez, mortelle ou deesse, quoiqu'a vous voir on ne puisse vous prendre que pour une divinité, seriez-vous insensible au malheur d'un fils, &c." Whoever you are, a mortal or a goddess, though sure your aspect speaks you all divine, can you, unmoved, behold a hapless son, by fate expelled, and urged by unrelenting rage, to wander through the world, exposed to winds and seas, and all the strokes of adverse fortune, till he arrived in this land of felicity and peace? But on better thoughts, I only said, I am your most humble servant, madam, and told her I believed I had lost my way, and knew not where to go. To which she replied, " you are welcome, sir, to our hamlet, and to the best entertainment it affords, only tell me," she added with a smile, " what could induce you to travel this unbeaten road, and how did you pass the precipices and rivers you must have met with in the way?" " Curiosity, madam," I answered, " was one cause; that I might see a country no traveller had been in; and my next inducement, to find a valuable friend; who lives somewhere upon the northern border of this county, or Yorkshire, or on the adjoining limits of Cumberland or Durham; but on which I know not; and as I came from Brugh under Stanemore, I judged it the shortest way by a great

many miles, and the likeliest to succeed in my enquiry after my friend, then as to hills and waters, many dangerous ones I have gone over, and with great toil and fatigue have got thus far." "This," AZORA said, "is a rational account of your journey, and as there are many difficulties still before you, you are welcome to rest with us till you are refreshed, and able to proceed.

By this time we reached the grotto door, and upon entering the first apartment, I saw another lady, drest in the same manner, and seemed to be of the same age, that is, about six and twenty, as I was told. This was AZORA'S companion and friend. She was a very pretty woman, though inferior to AZORA in charms; but her mind was equally luminous and good. Neither she nor AZORA were learned women, that is, they understood no other language than the English tongue, and in that they had but a small collection of the best books; but those few they had read well, and they had capacities to think. In reason, philosophy, and mathematics, they were excellent, and in the most agreeable manner, discovered in conversation the finest conceptions of the most excellent things. AZORA, of the two, was by much the best speaker. Her voice was delightful, and her pronunciation just, strong, clear, and various. With unspeakable plea-

sure did I listen to her, during three days that I happily passed with her and her companion, and received from both many valuable informations. I thought I understood algebra very well, but I was their inferior, and they instructed me; and on the fundamental points of religion, they not only out-talked me, but out-reasoned me. It is very strange, I confess. It is very, true, however.

AZORA, in particular, had an amazing collection of the most rational philosophical ideas, and she delivered them in the most pleasing dress, with as much ease as she breathed. She asked me, after I had feasted on an excellent supper, how religion went on in the world; and what was the condition of that which came from supernatural communication, as she phrased it? and when I told her, that our excellent divines did all that was possible for men to do, to turn the world from superstition of every kind, to that express revelation which restores the dictates of uncorrupted reason to their force and authority; which teaches the knowledge of one supreme Spirit or God, and the nature of that worship which is due to a Being not confined to, or dependent upon particular places, or circumstances; but always and every where present with us: she answered, that such clergymen are glorious, and cannot be enough admired; and great is the un-

reasonableness of the men who opposed them, and forced them into the field of disputation, from their holy labour of instructing the people in penitential piety and sanctification; I mean the infidels and the bigots.

"What can be more unjust and impious," AZORA continued, "than for men to declaim against a revelation which displays the paternal regard of God for his creatures, by doing more than was strictly necessary for their happiness, as they had his original law of reason before he gave them the gospel; and which enables us to extend our knowledge even as to those things which we are by nature capable of knowing; which awakens us to duty, and advises us how to walk in the ways of prudence and safety. To reject such an extraordinary method of saving us, is senseless and culpable indeed. Surely, when superstition and enthusiasm has led mankind into errors, we ought to adore the divine goodness for re-communicating a knowledge of true religion; of duty in this life, and of what we are to expect in that which is to come. We can never be thankful enough for a revelation, that has a tendency to promote the happiness of mankind both here and hereafter. The opposition, in my opinion, is without excuse; as the external evidence of history, miracles, and prophesy for the gospel, is incontestably strong, when fairly

examined; must appear with force to a modest, candid, impartial enquirer; and as the internal evidence for the sacred letters, their usefulness and excellence, must be obvious to every attentive capacity, that delights in the pursuit of religion and virtue. Truth and candour, then, those infidels are strangers to. They are not fair reasoners. They are haughty, over-bearing declaimers.

"Nor can I think much better," said AZORA, "of those great and reverend men, who preach and write to prove the weakness of human reason, and that the prime law of our creation, the law of nature, is imperfect, insufficient, and obscure; and therefore, supernatural communication was absolutely necessary; who add to this, things inconceivable and contradictory, and insist upon our believing articles too hard for rational beings. This is misrepresenting rationals, if we believe the scriptures, and is so far from being of service to the cause of Christianity, as in charity we must suppose those great men by such writing and preaching do intend; that it does, on the contrary, very greatly hurt revealed religion. It is to such wrong defences of revelation that antichristian deism owes its chief strength. Our holy religion wants not any real evidence that can be desired by the modest, candid, and impartial; but if great and learned men

will deny the perfection of the primary law of God and substitute in the place of recommunicated nature, an invented gospel, that swells with useless mysteries, and hard doctrines; great damage must fall upon the true gospel. An unintelligible religion is no religion. It can be of no concern, with regard to rational creatures; and strong minds will laugh at its pieties."

"But exclusive of invented mysteries," I said, "which are to be sure sad stuff in the works of those great men, and deplorably corrupt the simplicity of the gospel, to me it is not so plain, that mankind could by reason acquire just and adequate ideas of the existence and nature of the supreme Being, or know that they had immortal souls, and would expose themselves to eternal unavoidable misery in a future state, in proportion to the demerit of their thoughts and actions in this world; but might secure everlasting felicity by worshiping one supreme, universal, omnipotent, eternal, omnipresent, and intelligent Spirit, and doing all the good we have an opportunity and power to do in this life. I question if reason can make us clear and certain on these articles. The reason of the bulk of mankind cannot do it, I think. Therefore, the gospel was absolutely necessary for the salvation of men."

AZORA to this replied, that "faith in Christ, and all his own institutions, were of high value indeed; and beautiful his religion appears, when it is fairly represented, as an institution that has no other end than morality, the most noble end, and the most worthy of God; and that declares the practice of all the moral offices to be superior to any inward accomplishment, or outward Christian institution: but she could not allow, that Christianity was absolutely necessary: for the common reason of men, without launching out into the unfathomable ocean of metaphysical subtilties, appears upon trial to be able to discover the fundamental points of religion; and from the things that are made, from our moral capacities and powers, and from our relations to one another, to know the supreme Being, his attributes and perfections, and that we are accountable to our great Creator."

"If men will think, they must perceive without the reason of a Newton or Clarke, the existence of a spiritual influence in all the parts of inanimated matter, and the existence of their own spirits or souls. To which ever part of matter we look, we see a spirit employed. An influencing Being, endued with the faculties of perception, activity, and volition, is plain. The accidental qualities of matter, called attraction, repulsion, and communica-

tion of motion, evince that material and vegetable nature, and all the parts of inanimated matter, are actuated by one supreme and universal Spirit: I say One Spirit, because it is evident from a sameness of volition, that is, from one and the same faculty of volition, manifest throughout all nature, that there are not several distinct, independent spirits. In attraction, repulsion, and communication of motion, there appears no different faculty of volition, but a different exercise of the same faculty of volition; which, for wise reasons, makes some parts of matter cohere strongly, as stone and metal, —some weakly, as earth, &c.; some repel, while others attract; some elastic, and others non-elastic. In all these cases, one spirit only is the actor: that Being who holds all perfection in himself, and by an absolute command over all parts of matter, forms and manages it as his wisdom sees best; just as his adorable providence governs us, and disposes of us, by such laws as reason, consulting the good of the whole society, declares it to be best for us to obey: best, most surely, as it is the glory of the Almighty to be constantly and without any deviation governed by the eternal and immutable laws of good and right, just and equal. All is the operation of one and the same universal spirit. Identity is visible. The various kinds of attraction, repul-

sion, &c. only shew the unlimited power of the Deity, in actuating matter as his established rules require. Were several arbitrary supreme spirits to act over matter, the consequence would be a breach of regularity, uniformity, and constancy, in the laws of nature, and that confusion would appear instead of beauty and order.

"Thus common reason confesses that there is one infinite universal, supreme spirit, who actuates and governs the universe; and from the heavens, the earth, and ourselves, we are as certain that there is a Creator and Lord of all the worlds, who directs every atom of it, and animates every material form, as we are of any thing demonstrated to us. And as he is not only the Creator but the Manager and Preserver of every being, there can be no power equal to him. He must be omnipotent. He must likewise be eternal and omnipresent; for there was no superior power to receive existence from, nor is there a superior power to confine it. As to his infinite intelligence, his being the Author and Preserver of all things demonstrates it.

"In respect of the human soul," AZORA continued, "it is impossible for perception to proceed from the body, or from any motion or modification of parts of the body; and therefore, there must be

a mind in which our ideas must be produced and exist. If the ideas o sensation may be supposed to be occasioned by the different motions of the constituent parts of the brain, yet they cannot be those motions. The motions can only enable a spiritual percipient to note them and remember them, and as to reflection, the other part of the perceptive faculty, attention, and contemplation, it is not possible they can proceed from the different motions into which the parts of the brain are put; because they are employed solely about perceptions which were only in the mind. The case is the same as to many other qualities or faculties; in the designing quality, the inventing quality, the judging quality, the reasoning quality, the compounding quality, the abstracting quality, the discerning quality, the recollective quality, the retentive quality, the freedom of will, the faculty of volition, and especially the foreseeing faculty: these cannot be the faculties of matter. Such qualities must exist ultimately and solely in mind. Can foresight, for example, be the work of matter, when it is employed about things and actions which have not yet happened, and for that reason cannot be the objects of the senses? No surely. It must be the spiritual part of the compound that acts upon the occasion: in all the intel-

ligent faculties which we comprehend under the complex idea of understanding, spirit only can be the performer.

"There is a soul or mind then in man, and that it is immortal and accountable, is as evident as that the retentive faculty, that is, retaining ideas received by reflection, does not pertain to body, but is a natural quality of the soul only, and does not proceed from its union with the body: for, as perception and retention prove the human mind to be a distinct being, and that it has qualities which cannot proceed from body, therefore it must still continue a spirit unless annihilated by its Creator, and must, after its separation, be endued with the qualities which are the faculties of soul only. The reason is plain. These qualities cannot be destroyed without a cause, but separation is no cause, as the quality or qualities did not proceed from, or depend on union, therefore the soul is immortal, unless we suppose what cannot be supposed, that its Creator puts an end to its being. We must know, after death, that we exist. We must remember a past existence, and call to mind every idea we had formed in this life by reflection.

"As to our being accountable hereafter for the deeds we have done in this first state of existence, this can admit of no speculation; for as we have

received from our Creator the eternal law of reason, which enables us to distinguish right and wrong, and to govern the inferior powers and passions, appetites and senses, if we please; as we are endued with an understanding which can acquire large moral dominion, and may, if we oppose not, sit as queen upon the throne over the whole corporeal system; since the noble faculty of reason was given to rectify the soul, and purify it from earthly affections; to elevate it above the objects of sense, to purge it from pride and vanity, selfishness, and hypocrisy, and render it just, pious, and good; of consequence, God has a right to call us to account for our conduct in this first state, and will reward or punish, in a most extraordinary manner; as the principles and actions of man have been righteous; or, his life and character stained by unjust dispositions and filthy deeds. This is plain to common reason. Every understanding must see this, how wrong soever they wilfully act. As God by his nature must abhor iniquity, and love what is honest, pure, and good; he must reward the piety and worthy behaviour of those, who act according to reason in this life, and with views beyond the bounds of time, endeavour to proceed each day to more exalted ideas of virtue: but, the mortals who deviate from rectitude and goodness, and willfully

live workers of iniquity, must expect that God, the Father of spirits, the Lover of truth, and the patron of righteousness and virtue, will proportion future punishments to present vices, and banish them to the regions of eternal darkness. From the natural lights of our understanding we have the highest reason to conclude this will be the case. The truths are as evident to a reflection, as that this world, and we who inhabit it, could not have had eternal existence, nor be first formed by any natural cause; but must have been originally produced, as we are now constantly preserved, by the supreme and universal spirit. This is the excellent law of reason or nature. There is a light sufficient in every human breast, to conduct the soul to perfect day, if men will follow it right onwards, and not turn into the paths that lead to the dark night of hell."

AZORA's religious notions amazed me, and the more, as they were uttered with a fluency and ease beyond any thing I had ever heard before. In the softest, sweetest voice, she expressed herself, and without the least appearance of labour, her ideas seemed to flow from a vast fountain. She was a master indeed in the doctrine of ideas. Her notion of them and their formation was just as possible; and in a few minutes she settled every thing relating

to them. Her ideas of activity and passivity afforded me much instruction, as did her notions of space, matter, and spirit: and what is still more extraordinary, she had a fine conception of an electrical fluid, which is thought to be a discovery made very lately, and made use of it to prove, not that it is the ultimate cause of effects, but that every thing is caused and directed by an immaterial spirit. An immaterial spirit was her favourite article, and it was to me a fine entertainment to hear her on that subject; from the one supreme Spirit down to the spirit of brute animals. But to conclude our conversation on religion; I observed to AZORA, that "if things were so, and the law of reason was so perfect and sufficient, then I could not see that there was any want at all of the religion of favour, since that of nature was enough to confirm us in rectitude and holiness, if we would obey its directions; and to shew us the way to the mansions of angels. Why the law of grace at so great an expence, if the rule of reason can make us good here, and for ever happy hereafter?"

AZORA replied, that she had before answered this question by observing, that "excellent as the primary law of the creation was, yet, revelation was of the greatest use, as it enables us to extend our knowledge even as to the things which we are by

nature capable of knowing; and as it restored to the world the law of reason, that is, true religion, when superstition and enthusiasm had established false religion. This renders Christianity glorious were there nothing more to be said for it: But this is not all we can say.

The best of mortals are weak, and the most of them are so fully employed about things temporal, that it is impossible so much good should proceed from mere human reason as from a plain easy gospel, that delineates duty in the most intelligible manner, and contains the absolute command of the great God, to renounce vicious habits, impure desires, worldly tempers, and frame ourselves to purity, sincerity, and devotion; as the only means that can secure his felicitating presence, and gain us admission to the delightful seats of separate souls made perfect. In this the gospel is far preferable to reason.

Beside, as wilful disobedience strikes at the being and government of God, and devotedness to the Lord of all the worlds, in trust and resignation, is the perfection of religion, the example of the Son of God in his humiliation, his cross, his death, make an instance of resignation so consummate and instructive, that we not only learn from it what reason cannot half so well instruct us in; I mean the ami-

ableness of virtue, the excellency of holiness, and the merit of absolute and unreserved obedience; but, we are roused to an imitation of this grand character; both on account of its beauty, and the promise of our sitting down with Christ in his throne, if, according to our measure, we work all righteousness, and overcome our present temptations and trials, even as he also overcame, and is set down with his Father in his throne. Reason is nothing compared to this. The gospel dispensation by this means is fitted to render us virtuous, holy, and thoroughly good, in a method the law of nature could never do."

And more than this; when the God of heaven saw his creatures and children every where going wrong, without any help amongst themselves, and therefore sent his son to set them right; to set before them the unchangeable rule of everlasting righteousness in its original purity and perfection, and not only explain and enforce it by the most powerful considerations, but apply the commands of supreme reason to the government of the thoughts and passions of the heart; that duty and virtue in the principle, and habit of universal rectitude towards both God and man, might be the practice of all the earth, and mankind become a people holy to the Lord; He, the Universal Father, the better to

effect this blessed purpose, added two things to religion, which have a power that reason wants to make us conform to God, and the eternal laws of righteousness, in principle, temper, and life. One is, Christ's appearing to put away sin by the sacrifice of himself, by his becoming a sin-offering. The other is the assistance of the Spirit of God. The oblation of the Son, and the grace of the Father, have effects in religion, in changing and sanctifying, that reason is an utter stranger to.

"The sum of the whole is, the gospel, that word of truth and power, enters the hearts, and breaks the power of sin in the soul. The holy life of Christ sets us an example, that we should walk in his steps, and obey the will of the infinitely wise Creator; that, like him, we should accord by obedience with the harmony of God's moral government, and rather die than break or obstruct it by any wilful sin. And by his being a sin-offering, he not only put an end to all sin-offerings, which both Jews and Gentiles were wont to offer*; but, by his being the

* When a plague afflicted the Massilienses, they fed a poor man deliciously, and adorned him with sacred vestments; then led him through the city, and sacrificed him, by throwing him headlong down from a steep rock, after the people had poured their execrations upon him,

most precious one in the universe, shewed God's great displeasure against sin, and in his obedience to the Father, even unto death, that we ought to cease from evil, and by a righteous obedience render ourselves worthy of God the Father's love. That we may do so we have the promise of the Spirit so enable us to turn from sin and Satan to the living God, that by the acting principle of sanctification, wrought within us by the hand of him that made us, without the least force on our will, we may perfect our souls in purity and holiness, exercise acts of love and benevolence, and worship the one true God in and through the one true Mediator. Reason alone, excellent as it is, cannot produce any thing like this.

The religion of favour in these respects surpasses the law of nature. By the first law of the creation, reason, we may acquire that righteousness, which is an habitual rectitude of soul, and right actions flowing from it: but sanctification, that in-

and prayed that all the calamities of their city might fall upon him. Such practice shews that Christ being offered for the sins of the whole world, was in conformity to the ideas of mankind. The *Jews* had their devoted animal, and the *Gentiles* had their sacrificed poor man, and other ways.

fluencing principle, which adds holiness to righteousness, belongs, as I take it, to the law of grace. It is given to those who ask it, not for the sake of, but through Christ."

"All this," I answered, "is just and fine, and I have only to request, for my farther instruction, that you will be pleased, madam, to explain yourself a little more on the articles of a sin-offering and grace; for I have always thought there was a darkness sat upon these parts of revealed religion, and have often wished for what I have not yet found, a head capable of giving me entire satisfaction on these points: but from what I have heard you say, I must now suppose that all my doubts, relative to the two subjects, you have the power to remove." "My power," replied AZORA, "is no more than a plain understanding, that in this still and peaceful region, has been at liberty to think, without being corrupted by sophistry, school-nonsense, or authority; and, as to giving satisfaction on the heads you mention, or any other, it is not what I pretend to: but my opinion you shall have since you ask;" and in the following manner AZORA proceeded.

"As to our Lord's becoming a sin-offering, I conceive, in the first place, that God ordained it, because he saw it needful, and necessary to answer many and great ends. It must be right, and what

in the reason and nature of things ought to be, though we were not able to comprehend the reasons that made it needful. It must have been the properest way to make up the breach between heaven and earth, since infinite wisdom appointed it.

" In the next place, as the death of this great person not only gave the highest attestation to the truth of his doctrine, and confirmed every word he had preached; to the encouragement of sinners to repent, and the great consolation of saints; but has afforded us such a noble pattern of obedience, as must have an influence on intelligent beings, and excite them to practise obedience to all the commands of God, and perfect resignation to his will in every case; which are some excellent reasons for Christ's dying; so did Almighty God make this farther use of it, that he appointed the blood of Christ, which was shed to produce the essence of sanctification in the soul, to wit, devotedness, trust, and resignation to the Almighty Father of the universe, to be the blood of a new covenant, shed for many for the remission of sins. This seems to me to take in the whole case. Christ by obedience to the death, which happened in the natural course of things, is held out to the world a pattern of self-sacrifice in the cause of truth and virtue, a sample of that perfect religion, not my will, but thine be done; the

glorious gospel is thereby confirmed; and our redemption is effected by the blood of the Son of God. As Moses, the mediator between God and Israel, repeated to the people the laws and judgments of God, and received their consent to the divine commands; entered this covenant in his book, offered sacrifices of praise and friendship, and then confirmed the covenant in the most solemn manner, by dividing the blood of the sacrifices into parts; one part of which he sprinkled on the altar, to ratify God's part of the covenant; and with the other part sprinkled the people, that is, the twelve princes, the heads, or the twelve pillars, which represented the twelve tribes, and then awfully cried out with a strong voice, 'Behold the blood of the covenant Jehovah has made with you:' so did the Lord Jesus Christ, the mediator between God and all mankind, teach the people by his gospel to rectify their notions, to regulate their affections, to direct their worship; with the judgments that were to be the consequence of disobedience, the rewards prepared for those who obey; and then declared, in relation to his death, 'This is my blood of the new covenant. The blood I must shed on the cross will seal, ratify, and confirm a pardoning covenant, and by virtue thereof, upon repentance and conversion, the world is washed clean through the blood of the Lamb.'

This, I think for myself, renders the thing very plain and easy. The death of the Son of God was taken into the plan of redemption, not to pacify God's anger; for God could be no otherwise pleased or delighted with the blood of his Son, than as his shedding it was an act of the highest obedience, and a noble pattern to all the rational creation; but his blood was made the seal of a pardoning and justifying covenant; and by the death of Christ, the most powerful means to prevent sin, and to draw sinners to obey the commands of heaven, God demonstrated his love and mercy to mankind. I fancy I am clear. In this view of the matter, I can see no difficulty in being justified freely by the grace of God, through the redemption which is in Christ Jesus. God is the sole original and fountain of redemption. The Son, and his gospel are the great instruments. Lo! I come to do thy will, O my God, the Son declares: and the blood be shed, the better to bring the human race to wisdom, rectitude and happiness, is appointed by our merciful, good, and gracious Father, to be the seal and ratification of a new covenant. Moloch might want a cruel and bloody sacrifice to pacify him; but the Father of the universe sent his Christ to deliver his commands, and made the death which he foresaw would happen by his Son's delivering such commands to impious

men, to be a covenant between Jehovah and the people, that Jesus should be considered as a propitiation for our sins, and his death be an eternal memorial of the Almighty's love, and abhorrence of iniquity. There can no objection lie against this. To me this appears the most rational and beautiful scheme that infinite wisdom could contrive. Most glorious and good is our God. Most happy may mortals be, if they please. The virtuous obedience of our Lord hath obtained from God a right and power to abolish death. His blood hath confirmed the covenant of grace, and his gospel hath brought life immortal into light.

"As to the influence of the spirit," AZORA continued, "that there is such a living principle in the human soul, cannot, I think, be denied, if revelation is to be believed; but the mode of influencing is not perhaps to be explained otherwise than by saying, that our gracious and good Father makes now and then some friendly impressions upon our minds, and by representing in several lights the terrors and promises of the gospel, excites our hopes and fears. As I apprehend, we can go very little further. It is easy, I think, to prove from the scriptures, that as the extraordinary assistance of the Holy Ghost was necessary for planting Christianity at first; so is a supernatural assistance of the Holy

Ghost, though not in so illustrious a manner, still necessary to enable us to perform the conditions of the gospel. Though God has recalled the more visible signs of his presence, yet to be sure he continues to influence some way or other. I cannot suppose the Holy Ghost has wholly withdrawn himself from the church. 'The renewing of the Holy Ghost,' St. Peter says, 'was a promise made to them and to their children, and to those that were afar off, even as many as God should call;' and as human nature has the same weakness and passions, and extravagancies of former ages, there is as much need of a divine assistance now as in the time of the apostles: nay, more need, I think, at present, as miracles are ceased. There must be a weight of supernatural power to press within, as there are now no flashings from the sky, or extraordinary appearances without, to prove the certainty of our religion, and make us consider its promises, threatenings, and rules: but the way this supernatural principle acts, as before observed, is hard to determine, any more than what I have said, and instead of wasting our time in enquiries how the thing is done, our business is to render ourselves capable of so great a blessing, by not grieving this holy spirit, lest he depart from us; and resolving with the psalmist, to walk with a perfect heart, and to set

no wicked thing before our eyes. We must strive to improve religious thoughts: we must labour hard to obey the written rules; God will then give us the grace sufficient for us. To our considerable talent of natural power to do good, our Father will add the advantages of his spirit. If we desire to be good, he will make us good in conjunction with our own application and pains; by a gradual process, and human methods. If nature gives her utmost actings, the author of nature will move, and direct and assist her where she is weak. Both the grace and the providence of God may be likened to a little spring concealed within a great machine: to the known given powers of the machine, the operations of it are ascribed, and all its events imputed; yet it is the small secreted spring that directs, draws, checks, and gives movement to every weight and wheel. The case cannot be exactly alike, as a compound of matter and spirit is different from a machine: but it may suggest I imagine some imperfect idea of the affair: a very imperfect one, I confess, for if we were thinking ever so long of the matter, grace after all would be what the apostle calls it, an unspeakable gift. A gift surmounting our apprehensions as well as it does our merit. The theory of it may be perhaps too excellent for us, and our part is, not to determine how, but with honest

hearts to pray, that a ray from heaven may open, and shine upon our understanding, clear it from prejudices and impostures, and render it teachable, considerative and firm; may inspire good thoughts, excite good purposes, and suggest wholesome counsels and expedients. This the divine power may easily do, without depriving us of free will, or lessening our own moral agency. That power may extinguish an imagination we strive to get rid of: may remove an impediment we labour to be freed from: may foil a temptation we do our best to resist. If we do all we can, and implore the divine aid, there is no doubt but the Almighty may give his free creatures such powers and dispositions, as will carry them innocently and safely through the trials of this first state. On such conditions, God, the Father of spirits, the friend of men, the patron of righteousness and all virtue, will, without all peradventure, distribute his grace to every mortal in proportion to the measures of necessary duty."

Here AZORA ended, and I sat for some minutes after in great admiration. Her fancy furnished ideas so very fast, and speaking was so very easy to her, without one pang in the delivery, or the least hesitation for hours, as she could, if she pleased, so long discourse; her judgment was so strong, and her words so proper and well placed, that she

appeared to me a prodigy in speaking, and I could have listened to her with delight and amazement the whole night. But exactly at ten o'clock, the old woman I mentioned before, who first bid me welcome to Burcot-Lodge, came into the chamber with candles, and AZORA told me, that if I would follow Gladuse, she would light me to bed; this I did immediately, after wishing the ladies good night, and my guide brought me to her own cottage, which was next door to the grotto. She shewed me into a small clean room, neatly and prettily furnished, and there I found a good bed. Down I lay as soon as I could, being much fatigued, and as the sun was rising, got up again, to write what I could remember to have heard AZORA say. My memory from my childhood has been very extraordinary. I believe there are few living exceed me in this respect. The greatest part of what I read and hear, remains with me, as if the book was still before me, or the speaker going on. This enables me to write down, with much exactness, what I care to note, and I can do it for the most part in the relater's or talker's own words, if I minute it in my short hand within twenty-four hours after reading or discoursing. Upon this account, I can say, that I lost very little of all that AZORA was pleased to

let me hear; or, of the discoures I had with her ingenious companion, ANTONIA FLETCHER.

June 15th.—When I had done writing, I went out to wait upon the ladies, and found them in their fine gardens, busily employed in the useful and innocent diversion which the cultivation of some of the greatest beauties of the creation affords. They had every kind of fruit-tree in their ground, every plant and flower that grows, and such a variety of exotic rarities from the hotter climates, as engaged my admiration, and finely entertained me for many an hour, during my stay in this place. They both understood gardening to perfection, and continually lent their helping hands to the propagation of every thing. The digging and laborious work was performed by many young women, who did it with great activity and understanding, and the nicer parts these ladies executed. I was astonished and delighted with their operations of various kinds. It was beautiful to see with what exquisite skill they used the knife, managed graffs, and cyons, directed the branches and twigs in posture on espaliers, and raised flowers. They had every thing in perfection in their kitchen garden and physic garden. Their fruits, roots, and herbs for the table, were most excellent; their collection of herbs for medicine the

most valuable: and as the whole contrivance of the gardens approached nature, and beautiful in grass, gravel, and variety of evergreens, I was led with delight through the whole, till I came into the green-house. There I saw AZORA and ANTONIA at work, and paid them the compliments they deserved.

Immediately after my arrival, breakfast was brought in, chocolate and toast, and the ladies were extremely pleasant over it. They asked me a great many questions about the world, and were so facetious in their remarks, and pleased with my odd account of things, that they laughed as heartily as I did, and that was at no small rate. This being done, we walked over every part of the gardens, and AZORA did me the honour not only to shew me all the curiosities, and improvements she had made, in the management of seeds, flowers, plants, and trees; but, lectured on various fine objects that appeared in our way, with a volubility of tongue, and a knowledge of the subjects, that was amasing indeed. Were I to set down what she said even on sallads, cucumbers, cauliflowers, melons, asparagus, early cabbages, strawberries, rasberries, currants, goosberries, apples, pears, plums, cherries, apricots, &c. and especially her propagation of mushrooms champignons, and buttons; this, exclusive of exotics, and flowers, would make I believe an octavo: and

in relation to exotics and flowers, I am sure she talked twice as much, and of every thing extremely well. I never did hear any thing like her. The discourse cost her no more than the breath of her nostrils.

But at last we came to a fish-pond, that was an acre of water, and I assure you, reader, in half an hour's time the illustrious AZORA not only talked more of fish and ponds than the ingenious and honourable Roger North, of Rougham in Norfolk, hath written on these subjects in his excellent *Discourse*, printed in 1713, in 8vo.; but, mentioned many useful things relative to them, which Mr. North was a stranger to. She told me, among other matters, that there was only pike and perch in her pond, and the reason of it was, because she loved pike above all fish, and as the jacks were fish of prey, no fish but the perch could live with them: the perch on account of the thorny fins on its back, escapes the pike's voracious appetite. She farther informed me, that the jacks in her pond were the finest in the world, as I would see at dinner, and the reason of it was owing to the high feeding she took care they had every day; beside the entrails of what fowl and sheep her people killed for her table and themselves, the pike had blood and bran mixed in plenty, and all the frogs she could get

from a neighbouring fen; for of them the jacks are most fond. This made the fish extraordinary; and as the water was current through the pond, and the bottom of various depths from one to six feet, that the spawn may have shallow water to lie in, and the fry shallow water to swim in, as they both required, this was the reason, that one acre of water in such a manner, produced double the quantity of fish to what a pond of still water and a bottom all of one depth, could have. See, continued Azora, what multitudes there are. They know me, as I feed them myself every day, and tamely come up, cruel tyrants as they are, to get their meat. Here she called 'jack, jack,' and throwing in a basket of unfortunate frogs, it was wonderful to see how those devouring monsters appeared, and voraciously swallowed the poor things.

Azora was going to proceed to another pond of carp and tench, which she had at the other end of her gardens, and let me know how that was ordered, so as to produce the largest and finest fish: but a bell rung for morning prayers, at ten o'clock, and she immediately turned towards a chapel. She asked me if I would attend divine service, and upon my answering, with pleasure, desired me to come on. In the church I saw every soul of the community assembled, and while I chose to sit on

one of the benches among the people, at some distance, that I might the better observe every thing done, the ladies ascended by a few steps into a reading desk, and AZORA began with great devotion, to pray in the following manner:

"O Christ, our blessed mediator, pray for us that our faith fail not, and through thy merits and intercession, Lord Jesus, let our prayer be set forth in the sight of Almighty God as incense, and the lifting up of our hands as a morning sacrifice.

"Almighty and everlasting God, thou pure and infinite Spirit, who art the great cause and author of nature, and hast established the world by thy wisdom, and stretched out the heavens by thy discretion; upon whom depends the existence of all things, and by whose providence we have been preserved to this moment, and enjoyed many blessings and undeserved advantages; graciously accept, we beseech the, our grateful sense and acknowledgements of all thy beneficence towards us; accept, O Lord, our most hearty and unfeigned thanks for all the instances of thy favour which we have experienced; that we have the use of our reason and understanding, in which many fail, and have had refreshing sleep and quiet the past night; for delivering us from evil, and giving us our daily bread; for all the necessaries, conveniencies, and comforts,

which thy liberal hand hast provided for us, to sweeten human life, and render it more agreeable than otherwise it could be in this day of our exercise, probation and trial. While we live, we will praise and magnify thy awful name, and join in ascribing with the glorious and innumerable heavenly host, honour, power, and thanksgiving to the eternal God, who sits on the throne of supremacy unrivalled in majesty and power.

" But especially, O great and blessed God, adored be thy goodness for so loving the world, as to give thy only begotten Son, to the end, that all who believe in him, should not perish, but have everlasting life; for his humbling himself even to the death upon the cross, and shedding his blood for the remission of our sins. Great and marvellous are thy works of mercy, O Lord God Almighty! who can utter all thy praise? Praise our God, all ye his sevants, and ye that fear him, small and great. Amen; allelujah. Blessing and honour, and glory, and power be unto him that sitteth upon the throne, and to the Lamb for ever and ever.

" O God and Father of our Lord Jesus Christ, have mercy on us dust and sin, weakness and imperfection, and enter not into strict judgment with us, thine unrighteous and unworthy servants. We

confess, with shame and grief, that we have violated thine holy laws, and abused they tender mercies: that we have followed too much the devices and desires of our own hearts, and in numberless instances have offended against a most righteous governor, a most tender and compassionate Father, and a most kind and bounteous benefactor. In thought, word, and deed, many have been our offences; and many are still our imperfections. We have sinned against Heaven, and before thee, and have thereby deserved thy just displeasure. But our hope and confidence is in thine infinite mercy, O God, and that according to thy promises declared unto mankind in Christ Jesus, our Lord, thou wilt spare them who confess their faults, and restore them that are penitent. We do earnestly repent, and are heartily sorry for all our misdoings. Through faith we offer up the Lamb that was slain to the eternal God for the redemption of our souls; believing the worthiness of our Lord Jesus Christ to be a full, perfect, and sufficient sacrifice, oblation and atonement for the sins of a repenting world, and therefore resolving, with all our strength, to imitate his spotless virtue, and perfect obedience. Pardon us, then, we beseech thee, and blot out our iniquities. Deliver us, we pray, in the name of the Lord Jesus, from the evil conse-

quences of all our transgressions and follies, and give us such powers and dispositions as will carry us innocently and safely through all future trials.

"Create in us, O God, pure hearts, and renew right spirits within us. Cast thy bright beams of light upon our souls, and irradiate our understandings with the rays of that wisdom which sitteth on the right hand of thy throne. Let thy holy spirit enable us to act up to the dignity of our reasonable nature, and suitably to the high character, and glorious hopes of Christians; that we may subordinate the affairs and transactions of time to serve the interest of our souls in eternity; that we may shake off this vain world, and breathe after immortality and glory; that we may live in perfect reconciliation with the law of everlasting righteousness, truth, and goodness; and so comply with thy nature, mind, and will, O eternal and sovereign spirit, thou God most wonderful in all perfections, that we may fully answer the relation we stand in to thee. Relieve and ease our consciences, O blessed God, by the blood of sprinkling, according to our several conditions of body and mind; and supply us with suitable grace and strength.

"We beseech thee, in the next place, Almighty Lord, to take us into thy protection this day, and suffer no being to injure us, no misfortune to befal

us, nor us to hurt ourselves by any error or misconduct of our own. Give us, O God, a clear conception of things, and in all dangers and distresses, stretch forth the right hand of thy majesty to help and defend us. From sickness and pain, and from all evil and mischief, good Lord deliver us this day, and be propitious unto us, we beseech thee.

"And while we remain in this world, O Father, Lord of heaven and earth, secure us from every thing that is terrible and hurtful, and keep us in peace and safety. From all sad accidents and calamitous events, from all tormenting pains and grievous diseases, good Lord deliver us; and bless us with so much health and prosperity, as will enable us to pass our time here in contentment and tranquillity.

"And when the time of our dissolution shall come, by the appointment of thy adorable wisdom, O Father of mercies and the God of all comforts, grant us a decent and happy exit; without distraction of mind or torments of body: let thy servants depart in peace, and suddenly die in the Lord.

"We pray, likewise, for the happiness of all mankind: that they may all know, and obey, and worship thee, O Father, in spirit and in truth, and that all who name the name of Christ, may depart from iniquity, and live as becomes his holy

gospel. We beseech thee to help and comfort all who are in danger, necessity, sickness, and tribulation: that it may please thee to sanctify their afflictions, and in thy good time to deliver them out of all their distresses. If we have any enemies, O Lord forgive them, and turn their hearts.

"Our Father, &c."

When this extraordinary prayer was done, which was prayed with a very uncommon devotion, such as I never had seen before; they all stood up, and AZORA said, "Let us sing the nineteenth psalm to the praise and glory of the most high God," and immediately raised it. Then all the people joined, and a psalm was sung to perfection indeed. AZORA and ANTONIA had delightful voices, and as they understood music very well, they had taught this congregation so much church harmony, as enabled them to perform beyond any thing I have ever heard in any assembly of people. The whole scene was a strange and pleasing thing. They met again at four in the afternoon; and this is the work of their every day. At ten and four they go to prayers, and after it sing a psalm; concluding always in the following way. "May the grace of our Lord Jesus Christ procure us the love of God, that the Almighty Father of the universe may bless us with the heavenly assistance of the Holy Ghost."

As to the evening-office of devotion at this place, it was, exclusive of the first address, and the concluding Lord's Prayer, quite different from that of the morning; and because some readers may be pleased with a sight of another of AZORA's religious compositions, I here set it down.

"O Christ, our blessed mediator, pray for us, that our faith fail not, and through thy merits and intercession, Lord Jesus, let our prayer be set forth in the sight of Almighty God as incense, and the lifting up of our hands as an evening-sacrifice.

"O God, who art the Father and Lord of all beings, and the eternal and inexhaustible fountain of mercy, we beseech thee to be merciful unto us, and to blot out all our transgressions; for we truly repent of our wilful imperfections, our failings and neglects, in every instance of thy law, and our duty: and through faith we offer up to thee the Lamb that was slain for the redemption of our souls: believing the worthiness of our Lord Jesus to be a full, perfect, and sufficient sacrifice, oblation and atonement for the sins of a repenting world, and therefore resolving, with all our strength, to imitate his spotless virtue and perfect obedience.

"Remember not, then, O Lord, our iniquities, neither take thou vengeance for our sins; but as we sincerely believe thy holy gospel, and are truly peni-

tent, as we entirely and willingly forgive all, who have, in any instance or in any degree, offended, or injured us, and are truly disposed and ready to make all possible reparation, if we have injured any one, have mercy upon us miserable sinners, and as thou hast promised by thy Son, pardon and forgive us all our sins, and restore us again to thy favour. Hear in heaven, thy dwelling place, and when thou hearest, accept us to thy mercy. O spare us whom thou hast redeemed by thy Son's most precious blood, and make us partakers of that salvation which thou hast appointed in Christ Jesus our Lord, and our souls shall bless thee to eternity.

"And that we may no more offend thee, or transgress the rule of virtue or true religion, but may hereafter truly please thee both in will and deed, and faithfully observe the right statutes, and all thy precepts, endue us, O Lord, with the grace of thy holy spirit, that we may amend our lives according to thy holy word. Vouchsafe we beseech thee, to direct, sanctify and govern both our hearts and bodies in the ways of thy laws, and in the works of thy commandments; and so teach us to number our days, that we may apply our hearts unto wisdom, and mind those things which are in conjunction with our everlasting welfare. O let us be always under thy communication and influence, and

give that light to our minds, that life to our souls that will raise us to a nearer resemblance of thee, and enable us to ascend still higher, towards the perfection of our nature. Let us be transformed by the working of thy grace and spirit into the image of thy son. Conform us to his likeness, O blessed God, and make us, body and soul, an habitation for thyself; that in our hearts we may continually offer up to thee, holy, sublime, and spiritual sacrifices.

"From all evil and mischief, good God deliver us, and defend us we beseech thee, from every thing terrible and hurtful. Take us under thy protection the remaining part of this day, and grant us a night of peace, through Jesus Christ our Lord.

"And forasmuch as our earthly house of this tabernacle shall be dissolved, and that in a few years at farthest, it may be in a few minutes, we must descend to the bed of darkness, and acknowledge corruption to be our father, and the worms our sister and mother, grant, O everlasting God, that we may depart in peace, and by an improved principle of divine life, under the influence of the gospel be translated to that eternal world, where God dwells, where Christ lives, and sanctified souls enjoy endless life and the purest pleasures, for evermore.

"That it may please thee, most gracious and good God, to have mercy on the whole race of man-

kind, and to bless them with all things pertaining to life and godliness: let the light of thy glorious gospel shine upon the nations darkened by superstition, that they may worship thee who art God from everlasting to everlasting, and cultivate and establish in their minds the most pure, benevolent, and godlike dispositions. We beseech thee for all Christian churches; that their behaviour may, by the influence of thy blessed spirit, be suitable to their holy profession, and their conversation upright and unblamable. Where any have departed from the purity and simplicity of the gospel, lead them, O God, to the right practice and knowledge of their holy religion; and grant that they may feel the comfortable and sanctifying effects of it; and in their lives shew forth its praise to others. We farther pray, most merciful Father, for all that are destitute or afflicted, either in body, mind, or estate; that from Heaven, the habitation of thy glory and goodness, thou would send them relief, and, if it be possible, put an end to their present calamities and troubles. O thou Father of mercies, and God of all consolation, bind up the broken in heart, and comfort those that mourn. We have a real sense of the miseries of the distressed part of mankind, and offer up for them our prayers to thee, through Jesus Christ our Lord."

A THANKSGIVING.

"O God, the author of all good, and the fountain of all happiness, we offer up our thanksgivings and praises unto thee, for thy great goodness to us, and to all mankind. We praise and magnify thy holy name for all thy mercies; for our existence, and the use of our reasoning powers and faculties; for the health and strength we enjoy, and for all the comforts and conveniencies of life: for these thy gifts we adore thee, O munificent parent of good, and pray that a deep and efficacious sense of thy goodness may remain upon our hearts, and be a principle of constant and cheerful obedience to thy holy laws.

"But especially we offer up the acknowledgements of our hearts and mouths for all that thy Son Jesus Christ did, and taught, and suffered, in this world, to save us from our sins, and to conduct us to true and everlasting happiness. We bless thee for the glorious gospel, and for bringing us more effectually, by revelation, to the knowledge of thee, and the practice of our duty. For this merciful appointment, and for all thy mercies, which respect another and a better life than the present; for every instance of thy tender regards to us, and for the manifold experiences which we have had of thy

loving kindness; we offer up the tribute of unfeigned thanks. Our souls do magnify thee, O Lord God most excellent and good, and all the powers within us praise thy holy name. To thee be glory in the church by Christ Jesus, throughout all ages, world without end. To thee, O thou God of love, be rendered by all beings endued with reason, all honour and obedience, both now, and for ever.

"Almighty and everlasting God, who hast promised to hear the petitions of them that pray unto thee in thy Son's name, we beseech thee of thy great mercy, to accept the sacrifice of prayer and praise, which we have this evening offered up to thy divine Majesty; and for the relief of our wants, and the manifestation of thy power and glory, grant us those things which we have requested, if thou seest it consistent with our chief and eternal good. In the name of thy Son Jesus Christ, and his disciples, we pray, and in his words conclude the services of this day.

"Our Father, who art in heaven, hallowed be thy name, &c."

After this, they all stood up, and as in the morning, AZORA said, "let us sing to the praise and glory of God the 148th psalm." She sung the first verse alone, and at the second, they all joined, and

went through the whole in a fine and heavenly manner. Then the service concluded with this benediction.

THE BENEDICTION.

"May the God of grace and peace be with us and bless us. May his holy spirit keep us from falling, and preserve us blameless, unto the coming of our Lord Jesus Christ."

Thus ended the evening and morning offices of worship at Burcot-Lodge, and as I cannot sufficiently praise, so I could not enough admire the religion and piety of this congreation. The purity of their worship was charming: and in the ladies and their people a devotion was manifest, that looked more like that of heavenly spirits, than of beings in an animal frame; who are warped with the customs of the world, and perplexed with difficulties which arise from sensible objects. They appeared in high admiration of God, endeared to his righteous government, devoted to his holy laws, and powerfully drawn to imitate him in all his imitable perfections. Not one idle word, or careless look, did I hear or see during the whole time of divine service; but, like creatures fixed unchangeably in the interest of religion and virtue, and delighted with the joys of piety, their hearts melted in every part of their de-

votions, and their breasts were filled with the most grateful transporting adorations and affections. So much beautiful religion I had not often seen in any assembly. They had a true sense indeed of the love and goodness of God, and of the grace and charity of Jesus Christ. They had all been carefully instructed by a wise and excellent man, who was not long since removed from them by death; and his daughter, the admirable AZORA, in conjunction with his niece, the amiable ANTONIA, took all possible pains, since the decease of Mr. Burcot, to maintain the power of religion in their community, and keep the people hearty and steady in the principles and practice of it. This brings me again to the history of AZORA.

AZORA BURCOT was the daughter of a gentleman who was once possessed of a very great fortune, but by a fatal passion for the grand operation, and an opinion of the possibility of finding the philosopher's stone, he wasted immense sums in operations to discover that preparation, which forces the fæces of infused metals to retire immediately on its approach, and so turns the rest of the mass into pure gold; communicating the malleability and great ductility of that metal, and giving it true specific gravity, that is, to water, as eighteen and one half is to one. His love of that fine, ancient art, called chymistry,

brought him into this misfortune. For improvement and pleasure, he had been long engaged in various experiments, and at last, an adept came to his house, who was a man of great skill in the labours and operations of spagyrists, and persuaded him it was possible to find the stone; for he, the adept, had seen it with a brother, who had been so fortunate as to discover it, after much labour and operation. The colour of it was a pale brimstone and transparent, and the size that of a small walnut. He affirmed that he had seen a little of this scraped into powder, cast into some melted lead, and turn it into the best and finest gold. This had the effect the adept desired, and from chymistry brought Mr. Burcot to alchymy. Heaps of money he wasted in operations of the most noble elixir by mineral and salt; but the stone after all he could not find: and then, by the adept's advice, he proceeded in a second method, by maturation, to subtilize, purify, and digest quicksilver, and thereby convert it into gold*. This

* There is a third way to make gold, to wit, by separation, for every metal contains some quantity of gold; but the quantity is so small that it bears no proportion to the expense of getting it out: this last way the Spagyrists never attempt; and as for the two other methods, maturation, and transmuting by the grand elixir, the happy hour will never come, though so many ingenious

likewise came to nothing, and instead of the gold he expected, he had only heaps of mercury fixed with

men have often thought it drawing nigh. To console them for the loss of their fortunes they have had some comfortable moments of reflection, that they have been within some minutes of success, when crack! all is gone and vanished on a sudden, and they have nothing before them but cinders and broken crucibles. It is very strange then, that a man of Dr. Dickenson's great veracity and skill in chymistry, should affirm the thing was actually done in his presence by an adept; and the more so, as his friend, the Honourable Robert Boyle, told him the thing was an impossibility. Dickenson's words are, " Nec potui sane quantacunque mihi fuerit opinio de ista re, quin aliquoties animi penderem donec illustris ea demonstratio quam vestra excellentia, biennio jam elapso, coram exhibuit, omnem ansam dubitandi mihi præcidisset." And again " Placuit dominationi vestræ claro experimento ante oculos facto animum meum ad opus accendere atque; etiam quæstionum mearum solutiones, quantum licerat, promittere." *Vide Epistola ad Theod. Mundanum Philosophum Adeptum, de Quintessentia Philosophorum, de Vera Physiologia, &c. Oxon.* 1686. This is very surprising; and the more so, as the greatest watchings and closest application, in searching after the stone, are all in vain, unless the stars shed a propitious influence on the labours of the Spagyrist: the work must be begun and advance in proper planetary hours, and

verdegrease, which gives it a yellow tinge, and more deeply coloured with turmeric. Gold it seemed,

depends as much on judicial astrology, as on fire, camphire, salt, labour and patience: but judicial astrology is no science. It is a mere farce. I must conclude then, that the hands of Mundanus the adept, were too quick for the doctor's eyes, and he deceived him by legerdemain: that all the books on the subject are fraudulent descriptions to deceive the credulous; and what Mundanus told Dickenson of Sir George Ripley, canon of Bridlington, in Yorkshire, in the reign of Edward the Fourth, and of Raymund Lully, was mere invention. He affirmed that Ripley sent the knights of Rhodes an hundred thousand pounds to support them in their wars against the Turks: and that Lully assisted Edward I. king of England, with six millions of gold, towards carrying on the Crusade. This piece of secret history he assures us he found in an ancient manuscript of indisputable authority, *quod inculpatæ fidei registris innotescit*: A manuscript that no one ever saw except Mundanus himself; *penes me* indeed, it was to be found only in his own head.

Ripley is in great repute among the adepts to this day, and his famous unintelligible and mysterious book is called *A Compound of Alchymie conteyning Twelve Gates.* He inscribed the manuscript to Edward IV. but the editor dedicated it to Q. Elizabeth, affirming that it contained the right method of making the philosopher's stone and *aurum potabile.* Lully was a very learned man

but, on trial in the coppel, it flew away in fumes and the adept made off. Too late this good and learned man saw he had been imposed on, and that the Spagyrists are in reality what Dr. Dickenson calls them, *Enigmatistinubivagi.**

Chymistry, reader, is a fine and ancient art. The analysing of sensible bodies by fire, to discover their real powers and virtues, is highly praise-worthy, and the surprising experiments we make, fill the mind of an inquirer after truth, with the greatest veneration for the wonderful author of nature: but more than this, is a sad romance that ends in empty pockets. Never think then of *The Hermetical Banquet*, Glauber's *Golden Ass*, or the *Philosopher's Magical Gold.*† By the law of honest industry, en-

for the latter end of the thirteenth century, and wrote several books in Latin; *Generales Artium Libri. Libri Logicales, Philosophici et Metaphisici; Variarum Artium Libri; Libri Spirituales Prædicabiles,* and the *Vade Mecum Lullii*; which treats more particularly on the Philosopher's Stone.

* *Life of Edmund Dickenson, M.D. Physician in Ordinary to Charles II., and James II.* by William Nicolas Blomberg, 1739, 8vo. p. 135. From this work, the whole that has here been advanced respecting Alchymy, is extracted, pp. 87-139.

† As to the aurum potabile mentioned by Ripley,

deavour to be rich if you can, for this sole reason, that it is more blessed to give than to receive; and

which was then and long after esteemed a panacea, or univeral medicine, it is now a question if there can be a tincture of gold; for if it be only a division of the lests, or minims of gold, by the spicula of aqua regia, and these minims thrown into oil of rosemary where they swim, it is no radical tincture of gold, and the sole virtue lies in the oil of rosemary. The oil may be evaporated; the gold dust remains; and that by melting is reduced to a lump of gold again. This I have experimented. But the alchymists say, gold may be reduced into a gum of substance like honey, without any corrosive, and that gum steeped in spirit of wine acquires a ruby colour. An ounce of this is to be mixed with sixteen ounces of another liquor, and we have aurum potabile; sovereign in all distempers. This seems to me to be a second part of the romance. The making of this golden gum is a secret we can no more come at than the philosophers stone. The adepts however assert it, and assure us, that Moses could make aurum potabile, as is evident from his pulverising the golden calf, and giving it to the children of Israel to drink. This great man, who wrote 540 years before Homer: 200 before Sanchoniatho; and 350 before the Trojan war, was, as they inform us, an adept.

[The story of "pulverising the golden calf," a rabbinical impertinence, which Calmet in his *Commentaire*

if that lies not within your capacity, or means, be content with peace and little. There is more true happiness in daily bread, and the possession of the divine and social virtues, than in tons of gold without holiness and a strong attachment to virtue.

When Mr. Burcot found he had almost ruined himself, and that he was no longer able to live as he had done, he laid his melancholy case before his daughter AZORA, and asked her advice, what he should do? Her counsel was, to retire immediately to this part of Stanemore, which was an unvalued part of his estate, and bring as many of his tenants as he could persuade to inhabit this fine tract of land; to sell what remained of his fortune, and with the money procure as many of the necessaries or comforts of living as could be had, to get in particular some young tradesmen and their wives by offered rewards in this place; to build cottages for the people; and render the fine caverns in the rock as habitable and pleasing for themselves as art could render them. "Here," said AZORA, "we shall live more happy than we could do, if still possessed of a

Literal sur l'Exode, ch. xxxii. ver. 20. owns himself ashamed to mention, as well as the probability, that Moses was an adept, has met with a full investigation in the *Life of Edmund Dickenson*, noticed ut supra, pp. 162-171.] ED.

fortune to make an appearance in the world. We shall enjoy by industry and prudence every good thing that rational life can require, and live secured from the strokes of fortune, and the world's contempt. Strangers to vanity and the pleasures of high life, in this delightful retreat, we shall pass our happy days as in a region of goodness, knowledge, and joy; and the predominant bent of our hearts will be to wisdom, and virtue, and to ascend into the realms of perfect day." "Happy advice," the father of AZORA said, and the thing was immediately done. A colony was quickly established here, and every thing was settled and ordered in the most advantageous manner. Cattle, instruments, and grain to sow the land were sent in; clothes and every material the little republic could want were provided, and every hand was as useful as we could wish. "For four years," AZORA continued to inform me, "we lived in peace and tranquillity, and never once regretted the loss of our fortunes. We were happier far than when we had thousands. Industry, knowledge, and religion, were our employment. The night to come of pain and death gave us no uneasiness. We lived as the Christians of the two first centuries, and rather longed for than feared that event, which is to remove us to growing brightness for ever and ever. But a

fever came in among us, and swept away my father, and every man of our little republic: several women likewise perished; but a hundred souls remained. Ninety-eight women, besides ANTONIA and AZORA. These loved me too well," she continued, "to abandon me; and as they were happily situated, and many of them had learned their husband's trades, they agreed and swore to spend their lives with me here, and be as serviceable as possible, without admitting any men to live among us. They are so in the highest degree: they are all useful and pious as I could wish them, and under the heavens there is not a happier society of mortals. We have the best of every thing: all we want, and in reason could wish for."

Here AZORA ended her relation, and I wondered greatly at what I heard; nor did my admiration lessen when I saw how she governed this community, and they employed their time. Her great understanding enlightened and directed them, in the execution of every thing serviceable and ingenious; and she lived before their eyes an example of the greatest industry, and the most exalted piety. They, on the other hand, were as useful and religious as possible, and so heartily and faithfully discharged social duties, in every instance, that they seemed as one great capacity and power at work, to promote

every convenience and good. Some of them, as I have said, were at work in the gardens: others in the fields: various trades and occupations were going on within doors and without, and all were employed in ways that best subserved the general welfare. In their behaviour, there was nothing wild, insolent, or arch, to be seen: no swellings of vanity and pride: no passion to disoblige: no intention to offend: but, every one, discreet and calm; good-humoured, and very civil; worthily sustaining their various relations, and each attentive to her own incumbent duty. Their labours were but a diversion to them, and they lived in tranquillity and plenty. Their clothing was coarse, but very good, clean, and handsome. There was not one ragged or dirty person among them; nor any with bad shoes and stockings. In all respects they seemed a most happy community. AZORA studied, to the utmost degree, the advantage and happiness of these people: and they, in return, made their duty a vigorous and cheerful service. Most of the conveniences and comforts of life they had within their own little territory; flesh and fish, mutton, kid, and venison; corn for bread, every vegetable; malt-drink, meath, and cyder; all in great plenty, and most excellent; wool and flax for clothing; good candles; and wood enough for firing. What things they wanted two of

them rode for to the nearest town, and not only purchased such goods with the money they got by sale of several commodities; especially knit thread stockings and gloves; but always at such times brought in some cash to their mistress, and she gave part of it among the people, to buy them little things they fancied.

As to the ten young women I mentioned, who walked after AZORA when first I saw her, they were the daughters of some widows in this little republic, and by her chosen, not only to be her attendants and upper servants, and to look after her dairy, her bees, her poultry, and her aviary; which was the finest I have ever seen, for the variety of birds, and as it was turfed, to avoid the appearance of foulness on the floor, and so large as to give the birds some freedom of flight; but, on account of their good understanding, in which they far excelled their fellows. These girls were carefully instructed by AZORA and ANTONIA, and beside being taught the fine works of the needle, learned music, and the elements of the mathematics from the ladies. The eldest of these girls was but twenty, and the youngest eighteen, and they all surprised me very greatly with their quickness in answering very hard arithmetical questions. They could not only add, subtract, multiply, divide, find a fourth proportional, and extract roots of every

kind, with exactness and readiness, and apply them upon all common occasions; but were perfect in fractions vulgar and decimal. They had even gone as far in algebra as the resolution of simple equations.

Finding them one morning at figures, I asked the youngest of them, what was the number, that $\frac{3}{5}$ of it with 4 over, amounted to the same as $\frac{7}{12}$ of it with 9 over? She immediately translated the question from common language into algebra $\frac{3}{5}x + 4 = \frac{7}{12}x + 9$: and quickly discovered the unknown quantity x to be $x = 60$: Then she took it in sinthetically, $\frac{3}{5}$ of $60 = 40 + 4 = 44$: $\frac{7}{12}$ of $60 = 35 + 9 = 44$.—(Sinthetically is tracing property from number:—Analetically is tracing number from property.) This made me wonder very greatly. I asked another of them, if she bought 20 loaves for 16 pence, all of them two-penny, penny, and farthing ones—how many would she have of each? She answered 5 two-penny loaves, 3 penny ones, and 12 farthing loaves; for the equations were $x + y + z = 20$ and $8x + 4y = z = 64$. From whence by subtraction, $7x + 3y = 44$, and of consequence, $y = \frac{44-7x}{3} = 14 - 2x + \frac{2-x}{3}$.

I asked a third, how many ways she could pay 20*l.* in pistoles, guineas, and moidores, at 17*s.* 21*s.* and 27*s.* the pistole, the guinea, and the moidore?

She replied in a very little time, 9 ways, to wit, 11 pistoles, 5 guineas, and 4 moidores—8 pistoles, 1 guinea, 9 moidores—8 pistoles, 10 guineas, 2 moidores—17 pistoles, 4 guineas, 1 moidore—2 pistoles, 2 guineas, 12 moidores—2 pistoles, 11 guineas, 5 moidores—5 pistoles, 6 guineas, 7 moidores—5, 15, 0—and 14 pistoles, 0 guineas, 6 moidores. This was a hard operation.

I asked another of these young women, if her lady gave her 297 guineas and 339 pistoles, to pay 6 men a hundred pounds a piece in guineas and pistoles only, as was agreed, how could she contrive to pay them, and dispatch the thing? I will tell you, sir, she answered, very soon. x represents my guineas, and y my pistoles, and $21\,x + 17\,y = 2000$, of consequence, $x = \frac{2000-17y}{21} = 95 + \frac{5-17y}{21}$; &c. and quickly discovered, that the first man should have 92 guineas and 4 pistoles:—the second man, 75 guineas and 25 pistoles:—the third, 58 guineas, 45 pistoles:—the fourth, 41 guineas and 67 pistoles:—the fifth, 24 guineas and 88 pistoles:—and the sixth man, 7 guineas and 109 pistoles. This was admirable. But is there no other way I said of paying 100*l.* in guineas and pistoles, besides the six ways you have mentioned? There is no other way, the fine girl answered. If a seventh man was to be paid 100*l.* in these two kinds of money, he must be

paid in one of these six methods. This was true. I was charmed with what I heard.

While I was thus engaged with the maids, AZORA and ANTONIA came into the room, and finding how I had been employed, they began to talk of problems, theorems, and equations, and soon convinced me, that I was not superior to them in this kind of knowledge; though I had studied it for a much longer time, and had taken more pains than ever they did. Their fine understandings saw at once the things that made me sweat many an hour, and in less time than I required for an operation, they could answer the most difficult questions, and do any thing in simple quadratic equations, and in the composition and resolution of ratios. This I thought very wonderful; especially as they had been taught no longer than one year by Mr. Burcot; and that they had acquired the most abstruse part of their knowledge by their own application. I note the thing down as one of the strangest and most extraordinary cases that ever came in my way: perhaps, that ever was heard. It is such a specimen of female understanding, as must for ever knock up the positive assertions of some learned men, who will not allow that women have as strong reasoning heads as the men.

By the way, I observe, exclusive of these two

ladies, that I have seen many of the sex who were distinguished for accuracy and comprehensiveness, not only in the science, where known and required qualities are denoted by letters, but in other fine parts of learning. I have little right to pretend to any thing extraordinary in understanding, as my genius is slow, and such is common in the lower classes of men of letters; yet, my application has been very great: my whole life has been spent in reading and thinking: and nevertheless, I have met with many women, in my time, who, with very little reading have been too hard for me on several subjects. In justice, I declare this; and am very certain from what I have heard numbers of them say, and seen some of them write, that if they had the laboured education the men have, and applied to books with all possible attention for as many years as we do; there would be found among them as great divines as Episcopius, Limborch, Whichcote, Barrow, Tillotson, and Clarke; and as great mathematicians, as M'Laurin, Saunderson, and Simpson. The critics may laugh at this assertion, I know they will: and, if they please, they may doubt my veracity as to what I relate of the two ladies, and the ten young women, in Burcot-Hamlet; but what I say is true notwithstanding. Facts are things too stubborn to be destroyed by laughing and doubting.

As to the ladies I have mentioned, they both did wonders in specious arithmetic; but AZORA was the brightest of the two, and in pure algebra, had gone much further than ANTONIA. With wonder I beheld her, while she answered the most difficult questions as fast as fingers could move; and in the solution of cubics, and the resolution of equations, both according to Des Cartes laborious method, and the better universal way, by converging series, work with a celerity and truth beyond what I have ever seen any man do, Nor was it only algebra independent of geometry that she understood. She could apply its reasoning to geometrical figures, and describe the loci of any equations by the mechanical motion of angles and lines. She was in this respect the greatest prodigy I ever saw.

But it was not on account of this excellence that I so much admired AZORA, and honour her memory so greatly as I do; nor because she talked so excellently on various subjects, as I have related; but, for her knowledge of the truths of Christianity, and the habits of goodness she had wrought into her soul; for the care she took of the people under her government, by communicating every felicity in her power, to their bodies and minds; and the pure religion of Christ Jesus, which she publicly maintained, in all the beauty of holiness and, in a just

fervour of practice. She was herself, in her manners and piety, a fine copy of those blessed women who conversed with our Lord and his apostles: and her society, in innocence and goodness, in usefulness and devotion, seemed an epitome of the first Christian church at Jerusalem. Under a just impression of the most heavenly principles they all lived, and strictly regarded their several offices. As the gospel directs, they worshipped a first cause, the Deity, as the disciples of the Christ of God, our holy mediator; and the authority of a being of infinite wisdom, and unchangeable rectitude of nature, had made such an impression upon their minds, that they laboured continually to acquire that consecration and sanctity of heart and manners, which our divine religion requires. Excellent community! happy would Europe be, if all her states were like this people. A false religion would not then prevail; nor would superstition be the idol to which the world bows down. The evils, which now dishonour human nature, and infest society, would not be seen among us; nor those excesses of passion be known, which are the parent of discord and calamity, and render this lower world one scene of sin and sorrow: but, as revelation inculcates, as reason suggests, mankind would worship the Almighty Principle, the One God, the Only True God, with a worship suit-

able to the nature of a Being, who is not confined to, or dependent upon, particular places and circumstances, who is always, and every where present with us; and like the ministers attending on the glorious throne of the Monarch of the world, they would, according to their measure, be pure, benevolent mortals, and as perfect in goodness, as men can be within the degree and limit of their nature. In a word, the supreme Father of all things would then be the God of all Christians; and in doing his will, in imitating his perfections, and in practising every thing recommended by the great and universal law of reason, that law which God sent our Lord to revive and enforce; they would find the greatest pleasure. Such were the people of Burcot-Hamlet. AZORA and ANTONIA were indeed most glorious women*.

* AZORA BURCOT died in 1732, six years after I left them, but ANTONIA FLETCHER was [1756] living in the same happy situation; and by advising the young women to marry some young men of those mountains, has made an alteration in the community for the better, and encreased the number of her people. The settlement is now like to continue, and they find many advantages from having men among them. The rising generation thereby acquired, now proves a blessing to the first colony, whom years have rendered much weaker and de-

The 18th of June, 1725, I took my leave of Mrs. BURCOT and Mrs. FLETCHER, for so they would be

pendent than when I first saw them. AZORA, a little before she died, did intend to get in a recruit of female children for the support of the society: but ANTONIA judged it was much better, to let the young girls of the community get honest youths for their spouses; for, by this means, they can never want young people to assist and comfort them, and to encrease and perpetuate their happy republic. For these reasons, she sent for some young men to several neighbouring villages in Richmondshire, to make several things wanting, and to dig, and work in the gardens, for so much by the year certain; and as they were smitten with the clean, civil girls of Burcot-Hamlet, several marriages soon ensued, and infants were produced before the twelve months had expired. More than half of the twenty women that married, had twins the first year, and all of them had strong, healthy children. The ten extraordinary girls I mentioned, got very good husbands, and as ANTONIA was particularly kind to them on their marrying, and gave to all the wedded folks great encouragement in profitable gardens and houses, grain and cattle, they and their spouses became rather more dutiful and useful to their mistress and ruler than otherwise, and in gratitude, and for the sake of their children, did their best to please Mrs. FLETCHER, and encrease the common felicity. In this condition I found them on my second arrival at

called, as they informed me, after I had once used the word Miss; and from this fine place, proceeded

Burcot-Hamlet. They were a flourishing village, and a most happy people. My second visit was in 1739, fourteen years after the first; and I saw them a third time in 1752. They were then all well, and enjoyed every comfort of life that can proceed from good and useful manners. Mrs. FLETCHER, though now in years, has no sign of age in her constitution, and still leads a most active and pious life. She is a subaltern providence to them, and with the tenderest care, makes it the labour of her every day to secure and advance the temporal and eternal interest of the people: but their souls is her main care. She performs to them divine service twice every day, as good AZORA was wont to do. She reads the best sermons to the aged, and constantly catechises the young ones. She is a blessed woman.

By the way, reader, I must observe to you, that in travelling over that part of Richmondshire, which is called Stanemore, I found several small villages, that are not mentioned in Camden, or the *Britannia Antiqua et Nova*, or in *England's Gazetteer*; and though not so pretty and happy as Burcot in the northern ends of the fells of Westmoreland; yet in tolerable condition, and remarkable on account of several things and people; though they live entirely on what their spot affords, and have little communication with their countrymen beyond the mountains that separate the inhabitants of Stanemore

on my journey, by a paper of written directions I had received from them: as there was a pretty

from the rest of England. I took notice, in particular, that although those poor remote people had not faculties adapted to large measures of knowledge, nor have ministers to teach them, or churches to pray in; yet they were not alienated from the taste and feelings of humanity, nor strangers to the momentous principles of true Christianity. They had the Bible, and could read it. They instructed their children in virtue and religion, and lived themselves as the intelligent subjects of an Almighty Governor; in a firm belief that God will distinguish the virtue and the offence of mankind hereafter, by suitable tokens of his favour, or displeasure All this I saw in several villages of Stanemore-mountains. I lived for some time among the poor people: and I mention their case here, that you may have the less reason to imagine there is any thing incredible in my account of the extraordinary state of Burcot-Hamlet.

As to the Stanemore-part of Richmondshire, Camden, and the authors of the other *Britannia*, and the tourmen, &c. never so much as saw this country at a distance, I am very sure. The very little they say of it, is false and ridiculous. Camden places Bows before Gretabridge. He says, in this desolate and solitary, this mountainous and vast tract called Stanemore, there is but one inn in the middle of it for the entertainment of travellers, whereas, in truth, there is no inn at all in

good, though a long and tedious way out of the mountains, if a traveller knew the passes and turn-

what is properly called Stanemore: the inn Camden speaks of, is the Bell I mentioned before, where I breakfasted with Miss MELMOTH; and lies on the left side of a fine turnpike road from Bows to Brugh, in Westmorland, the high-way to Carlisle; but though this road is a part of Stanemore, running in a direct line from Gretabridge through Bows to Brugh, eighteen miles of delightful ground, both on account of the excellence of the way, and the fine views of mountains and vales on either hand, for twelve miles, from a beautiful ruin of a Roman castle at the end of the town*, yet this is but the

* By the way, I suspect from Bishop Horsley's account of the Roman castle or station, that he never was on the spot, but had his relation from the surveyor he sent out to find the length of this Roman wall, and take other dimensions and notes for his *Britannia Romana*; I mean Mr. Cay, who published the late map of Northumberland, which Bishop Horsley employed him to make. He does not describe the fort and situation, and the adjacent country, as if he had been there himself: nor can I think he ever rode from this castle to Brugh or Burgh under Stanemore, or from Brugh, the Roman Veteræ, to Brovocum, now Brougham-Castle, a great and curious Roman ruin. The finest things relating to them, he has omitted, and many antiquities

ings; but otherwise, it was either impossible to go on; or a man must journey at the hazard of his

southern beginning of Stanemore. That vast tract of mountains, glens, and vallies, forest, rock, and water, the most wonderful land in the world, for forty miles to the end of the country, if it was possible to go straight on, lies on the right hand of this road, as you ride to Brugh under Stanemore; or, on your left, as you come from Westmorland to Catarracton or Catarrick.

Here, by the way, let me tell you, Reader, lives RALPH HAWKWELL, who keeps an excellent house, where you may get choice things, after a ride of twenty two miles, if you come from Boroughbridge to go to the north; or of fifteen miles, if from Greta-bridge, for the south; provided you have the *rem*; and if you have not, though you were an apostle of a man, RALPH would have very little regard for you. Indeed, every where in the

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that are to be found in off-sets by the way. I question, likewise, if ever he saw with his own eyes, the eastern and western terminations of the Roman wall. If he was at Newcastle, and really did ride over Lonsdale marsh to Tunnocelum, a marsh where I had like to have lost my life; it is surprising that a man of his understanding, and taste for antiquities, should give no better account of these places. For my part, I could not see what he saw: nor did he see what I saw at the end of the town of Boulness.

life a thousand times a day, in crossing waters and precipices.

north, where the best of things are to be had, I have always found travelling there as expensive as near London. Many I know give a different account, but the reason is, either they never were there; or they travel in a pilgrim-like manner. You must take care, then, to have money enough, if ever you undertake the northern expedition I have frequently gone upon: and as it is not safe carrying much cash with you, for there are rogues in that part of the world, as well as in this; they rob even on Stanemore road; and in riding over the great moor that lies between Brugh and Appleby, there is a little ale-house to be seen at a good distance, on the right hand, at the entrance of a wood, at the bottom of a range of vast fells, where highwaymen sometimes resort; I was pursued by two of them, not long ago, and to the excellence of my horse, owed the saving of my purse, and perhaps my life: they were well mounted, but I kept an hundred yards a head of them for several miles, while, as fast as they could stretch away, they chased me till near the town of Brugh. I was all alone, my fellow having received a mischief, and being obliged to stay a day behind; and the rogues did swear and hoot most horribly, and fired three shots at me; but my horse was as good as ever spanked it along, and I cut him up, and pricked him over the turf, like the wind away. I say, then, as it is not safe travelling with all the money neces-

Our first labour was to ascend a very narrow steep way in the side of a mountain, which went up

sary for such a long journey, the best way is, when cash runs low, to lie by to rest for a week, and put your notes in order, in some town, and by one of the dealers, or manufacturers of the place, draw on your friend, or goldsmith in London, for what you want, and by the return of the post, you will be paid the money where you are. In this manner I did, when I was last at Richmond, in the north-riding of Yorkshire. Being in want of money, I asked a gentleman with whom I chanced to dine, how I could supply myself with 20*l.* by draft on one in the capital; and he directed me to his neighbour, who let me have what I had occasion for at moderate exchange, as soon as he heard from his friend in London. I might have had any money I named in this way; and so, in other places of trade.

I hope, reader, you will excuse this little digression, because it is meant well; and for the same reason, I imagine you will pardon me for advising you, in the next place, should the fates ever bring you to Catarractonium, in order to proceed to the northern extremity of our country; to go four miles out of your way to see Richmond town, before you set out for Gretabridge, to JOSEPH MARSHALL'S; the best house of the two inns there. The delightful, romantic situation of Richmond, and the fine curiosities about the town, will afford you an agreeable entertainment for a couple of days; and if

due north for a full mile, and brought us to another large, standing, black and unfathomable water,

you like going at night to a club of very worthy, sensible men of this town, who are very civil to strangers, you may pass the evening in a very pleasing way; or if you have a taste for dancing, and prefer the conversation of a fine girl to a pipe and more serious discourse, there is a small polite assembly of as pretty women as ever gladdened the heart of man. My method, while there, was to smoke one night with the club; and the next I devoted to the ladies. We made up ten couple, and had the hemp-dressers one night, which is, you know, if you are a dancing reader, the most difficult, and laborious of all the country dances; and no where have I seen the ground more actively beat, or, in juster measure. Life and truth and charms were in perfection in those Richmond girls. I was there in 1729, 1737, and again in 1752, and the sensible club, and bright assembly, were still in being; but no more than three did I see, of men or women, in 37, that were there in 29; and in 52, they were all strangers to me. Some were married away, some had removed; and others were translated to the shades of eternity. This was to me a moral lesson. When I looked round the assembly room the last time I was there, and found every glorious girl of my acquaintance was gone, and that years had rendered me almost unfit to join with the ladies then present, in the dancings of the night, a philosophical sadness came powerfully

on the top of this high hill. There was no appearance of any feeders to supply this frightful

upon my mind, and I could not help sighing in the midst of harmony, and a blaze of charms. This life, I saw was a fleeting scene indeed.

And now, reader, as to Stanemore-country, if it should ever come into your head, to wander over this wild and romantic part of our world, at the hazard of your neck, and the danger of being starved, your route is, when you have passed the turnpike on Stanemore, in your way to Brugh, to turn off to the right, beyond the public-house, and ascend a fine rising valley you will see between two mountains, till you come to the top of the first hills: then proceed, if you can, in the course I have described, and wherever it is in your power, tend to the north-east, for that is the way out. This is one way into the heart of Stanemore in Richmondshire, and will bring you, by the way, among the dreadful northern fells of Westmorland; a frightful country, and a fatiguing march.

Another way to the Stanemore Alps, is behind JACK RAILTON'S, the quaker's house at Bows. Hire a guide from him, and his man will bring you as he did me once through a very surprising way of deep bottoms to a public house at Eggleston, on the border of Richmond-Stanemore. There rest that night, and early the next morning, proceed due north, when you can, with another guide, and you will come to mountains upon

lake, and therefore, and on account of its blackness, the surface must communicate with the abyss. From this water we rode due east for half an hour, and then descended to a sandy valley, where flames were rising from the ground. The fire came up without noise, smoke, or smell, and appeared to me very wonderful; but such things are common in many parts of the world. In the side of one of the Apennines, I have seen a large blazing vale. The learned tell us, this is owing to rich veins of bitumen, which crops in such places, and the heat of the air between the hills, in shallow vallies, causes it to burn. This

mountains, rapid rivers, and headlong torrents, that form amasing and tremendous scenes. Or, as this way is neither comfortable, nor very safe, it is a better road to the confines, or beginning of Stanemore, to ride from Gretabridge to Bernard Castle, and from Bernard-Castle to Eggleston, about sixteen miles, as I judge, for it is not measured, and then set out for the mountains from Eggleston, as before directed. I have been told there is another way into Stanemore, through Bishoprick; but as I am a stranger to it, I can only say what I have heard, that it is worse than the bottoms I went through from the quaker's house. This is enough, reader, to shew you how to get into Stanemore, if you have the curiosity and heart to visit that very wild and wonderful land.

crop of bitumen, and accension by the agitation of hot air, is well fancied, I own: but it does not give me full satisfaction. I think of this, and many other natural things, as Moyle does of the aurora borealis: that these uncommon appearances should be looked on with wonder and admiration, and raise in us a due reverence of their great Author, who has shewn his Almighty power and wisdom in forming such an infinite variety of productions in all parts of the universe. Philosophy undertakes to account for every thing. I am sure it is in many cases mistaken.

Having passed the burning valley, we rode through a river, that was up to the horses bellies, very rapid, and a bad bottom, and then proceeded along a steep hill side, the course N.W. till we came to a rich low land, that was covered with flowers and aromatic shrubs, and adorned with several clumps of oak, chesnut, and white walnut trees. This plain is about twenty five acres, surrounded with stony mountains, some of which are very high and steep, and from the top of one of the lowest of them, a cataract descends, like the fall of the river Niagara in Canada, or New France, in North America. Swifter than an arrow from a bow the rapid water comes headlong down in a fall of an hundred and forty feet, which is three feet more than the descent

of Niagara. The river here, to be sure, is not half so large as that which comes from the vast lakes of Canada, but it is a great and prodigious cadence of water, and, tumbles perpendicularly in as surprising a manner, from as horrible a precipice; and in this very nearly resembles the Niagara-fall; that as you stand below, as near the fall as it is safe to go, you see the river come down a sloping mountain for a great way, as if it descended from the clouds. It is a grand and amazing scene. The water issues from a great lake on the top of a mountain that I found very hard to ascend, and the lake has many visible feeders from hills upon hills above it, which it is impossible to climb.

18 June.—It was twelve o'clock by the time we arrived at this water-fall, and therefore I sat down by the side of it to dine, before I attempted to get up to the top of the precipice, and see from whence this water came. While my eyes were entertained with the descending scene, I feasted on a piece of venison pasty, and some fine ale, which, among other provisions, Mrs. Burcot had ordered her servants to put up for me: but as I was thus happily engaged, my lad, O Fin, had climbed up to the top of the water-fall, and was going to land from a tree that grew out of the rocky mountain near the summit of the hill, when his foot slip'd, and he came

tumbling down in a miserable way. I expected him in pieces on the ground, as I had him full in my view. There seemed no possibility of an escape, and yet he received no harm. In the middle of the descent, he stuck in another projecting thick tree, and from it came safely down. This was a deliverance. Providence often saves us in a wonderful manner, till the work appointed to be finished is done, or the limited time of our trial over. In relation to such escapes, I could give myself as an instance many a time, and will here mention one extraordinary case.

As I travelled once in the county of Kerry in Ireland, with the White Knight, and the Knight of the Glen*. We called at Terelah O Crohane's, an

* Such knights were honourable creations made by the Irish kings. We have an account of them in the *Psalter of Tarah*, before the reigns of Conaire the Great, A.M. 3970, ante Christum 34; Cormac Ulfadda, A.D. 230; and the glorious Brien Boiroimhe, A.D. 1027: the three greatest monarchs that ever Ireland had. Fitzgerald, the first knight of Glen, was so made by the immortal Brien Boiroimhe, who fell in the bloody fight between him and Maolmorda king of Leinster, who had joined with the Danes, A.D. 1239. The king of Ireland and the king of Leinster slew each other; and with Brien Boiroimhe set the glory of Ireland. The states from

old Irish gentleman, our common friend, who kept up the hospitality of his ancestors, and shewed how

this time began to decay; and Roderic O'Connor, who came to the crown, A.D. 1168, was the last king of Ireland. Our Henry II., got the kingdom A.D. 1172, by two means; one of which was a grant the Pope made of it to him; who was allowed by the natives to be supreme Lord of the island in temporals, and the nobility had by commission resigned it to him, after the death of Brien Boiroimhe. The other mean, and what effectually did the work, was the king of Leinster's joining with Strangwell, who was at the head of the English forces, and had married that king's daughter. An old chronicle says she was the most beautiful woman upon earth of her time, and very learned: but inferior nevertheless in beauty and learning to the six princesses we read of in the *Psalter of Tarah*, who were fair beyond all mortals that ever lived, and wonderful in the extent of their knowledge; to wit—

The princess Mac Diarmuid.
The princess Mac Reagien.
The princess Mac Faolain.
The princess Mac Kennedy.
The princess O'Heyn.
The princess O'Flaherty.

These six were Druidesses, says the *Psalter of Tarah*.

they lived, when Cormac Mac Cuillenan, the Generous, from whose house he descended; was king of Munster and archbishop of Cashel in the year 913*.

By the way, reader, let me tell you, that from this same *Psalter of Tarah*, I wrote out one of the finest and most improving love stories that ever I read. It is called 'the Adventure of Terlagh Mac Shain and the beautiful Gara O'Mulduin; which happened in the reign of Cormac Ulfada, king of Ireland, in the year of salvation 213, that Faon Maccumhail, commonly called Fian Maccul, the mighty champion, beat the Picts, and brought off among other prisoners, the beautiful Ciarnuit, daughter to the king of the Picts, whom Cormac Ulfada took for his concubine.' This story is likewise more shortly told in *The Red Book of Mac Eugane*, a very valuable old Irish manuscript: and from both those books I will give my reader the best part of this adventure as soon as I can see a proper place to bring it in.

* This Cormac Cuillenan wrote the famous *Psalter of Cashel*, a very extraordinary and valuable book, which he composed from ancient poems of the bards, who thus wrote their history, and from venerable records, as this king and prelate declares in his will. The clause is this "My psalter, which preserves the ancient records and monuments of my native country, which are transcribed with great fidelity, I leave to Ronal Cashel, to be preserved to after-times and ages yet to come." There is another remarkable clause in this great man's will, to

There was no end of eating and drinking and the famous DOWNE FALVEY played on the harp. For

wit, " My soul for mercy I commit to heaven; my body leave to dust and rottenness." There is not a word of any saint in it; and of consequence, there was no saint-worship then in Ireland.

Cormac wrote his will the day before he fought the bloody battle of Maghailbe with the king of Leinster, and therein fell. It begins in this manner:

" Summon'd away by death, which I perceive
Approaches; for by prophetic skill,
I find that short will be my life and reign:
I solemnly appoint that my affairs
Shall thus be settled after I am dead;
And thus I constitute my latest will:
My royal robe embroider'd o'er with gold,
And sparkling with the rays of costly jewels;
Well suited to a state of majesty,
I do bequeath &c.——
My coat of mail of bright and polish'd steel
Will well become the martial king of Ulster,
To whom I give it; and my golden chain
Shall the most pious Muchuda enjoy
As a reward, &c.——
My golden vestment for most sacred use,
And my royal wardrobe I hereby give
To &c.——

a day and a night we sat to it by candle-light, without shirts or clothes on; naked excepting that we

Now from this antique piece verbally translated, I think it is evident, that the kings of the four provinces of Ireland were not such poor and ignorant chiefs as they are generally imagined to be; and of consequence, that one of the four to whom the other three did homage, and who was therefore called the king of Ireland, was always a potent prince, and could do great matters, when they were all united. This consideration, I fancy, and the address let me add of Anselm, arehbishop of Canterbury, and of Lanfranc, archbishop of the same see, "to Mortogh O'Brien king of Ireland, and Terlagh O'Brien king of Ireland, Moriardacho Glorioso and Terdeluacho Magnifico. To the most magnificent Terlagh O'Brien, king of Ireland, our benediction," &c. as you may read them at large in Usher's *Primordia* * ought to give some credit to O'Flaherty's *Ogygia*, Keating's *History*, and Mac Curtins' *Annals*; which those writers really took from very ancient records, and principally from the very valuable manuscripts, called the *Psalters of Cashel* and *Tarah*.

What the *Psalter of Cashel* was I have told you, reader; and as to the *Psalter of Tarah*, the history of it is this.—

* These letters were written by the English archbishops to the Irish kings, Turlogh and Murtogh, in the years 1098 and 1110.

had our breeches and shoes and stockings on; and I drank so much Burgundy in that time, that the sweat ran of a red colour down my body; and my senses were so disordered, that when we agreed to ride out for a couple of hours to take a little air, I leaped my horse into a dreadful quarry, and in the descent was thrown into a large deep water that was in a part of the frightful bottom, and by that means saved my life. When I came above water I swam very easily out of the pit, and walked up the low side of the quarry as sober as if I had not drank a glass. This is a fact, whatever the critics may say of the thing. All I can say to it is my hour was not come.

Having dined, and shot a bustard that weighed forty pounds, I went on again, the course north-

On a tract of land called Tarah, that was taken from the province of Leinster, and added to the county of Meath, stood the largest of the four vast palaces of the kings of Ireland, and at that grand fabric there was a triennial meeting of the states of the kingdom, called the royal assembly of Tarah. There they enacted laws, examined the ancient chronicles and records, and purged them from all false and spurious relations, settled genealogies, and considered noble exploits. All the things that received the assembly's approbation were registered, and transcribed into the royal records, and they called this journal the *Psalter of Tarah.*

west for half a mile, and then to my astonishment, it trended to the south for more than an hour; which was going back again: but at last it turned about, and for half an hour, we went to the north-west again, and then due east for a long time, till we come to hills upon hills that were very difficult to pass. We were obliged to alight at many of them, and walk up and down them, which was a delay of many hours: but we did it at last, and came into a large sandy opening, that had a number of rapid streams breaking over it, that fell from the mountains, and with the forest on the surrounding hills, formed a very wild and pleasing scene. Over this we went for half a mile, and then came to a long glen, so very deep and narrow, that it was quite night when we got to the bottom of it, though the sun was not yet down; and it brought to my remembrance Anchises's son, the wandering prince of Troy, when he descended to the shades below. It had the appearance indeed of some such pass, and was a frightful way, as hills, like Caucasus and Atlas, were close on either hand of us, and a river roared through the bottom of the steep descent; which we were obliged to walk down on foot. This could not be the right road I was certain. AZORA and ANTONIA could never pass this deep and rapid

flood. It was too much for any man to venture into, without knowing where the torrent went, or how the channel of the river was formed.

Up then I came again to the day, and resolved to pass the night at the foot of one of the woody hills, on the margin of the streams that sounded sweetly over the shores: but how to proceed the next morning I knew not. As my paper of directions did not mention the dark steep descent we had been down, but a little valley that lay due east, through which we were to go: no such vale could we see, and of consequence, in some turning of the road, we had gone wrong.

When I came among the trees, on the side of one of the mountains, I began to look for some convenient resting place, while my two boys were picking the bustard, and preparing a fire to roast it for supper, and wandered a good way till I saw a pretty hermitage in an open plain like a ring, and going up to it, found the skeleton of a man. He lay on a couch in an inward room without any covering, and the bones were as clean and white as if they had come from the surgeon's hands. The pismires to be sure had eaten off the flesh. Who the man was, a paper lying on the table in a strong box informed me. It was called

THE CASE OF JOHN ORTON.

I was twenty years old when Charles II. was restored, in 1660; and being master of large fortunes, and educated in an aversion to puritans and republican principles, went into all the licentiousness and impieties, which overspread and corrupted this nation, when that profligate prince ascended the throne. I drank up to the excess of the times: I debauched every woman I could get within my power, by gold, treachery, or force; maid, wife, and widow: I murdered several men in duels; and blasphemed the God of heaven continually. The devil was my first and last toast; and, in a club I belonged to, I proceeded to such scarce credible wickedness, as to perform the part of the priest in our infernal sodality, and after using the words of consecration over the elements, gave the prophane bread and wine in the most horrible manner. I was the most abominable of mortals. Contrary to all the dictates and principles of wisdom, virtue, and honour I acted; bound myself in bondage to Satan; and lived the most execrable slave to the vilest inclinations, and most henious habits. Scratch was the name I had for the evil one, and upon all occasions I invoked him. The last words I said every night, after lying down, were 'Scratch, tuck me in.'

In this diabolical manner did I pass my life away till I was forty, and in twenty years time committed every evil that can dishonour human manners, and infest society. I was a disgrace to my species, and unworthy of the name of man.

But as I went on in this manner, and gloried only in outdoing the greatest scelerates in impiety and debauchery, in being the chief instrument of Satan, and striving to bring every soul I got acquainted with, in subjection to the flesh and the devil; maliciously committing all manner of sin; and with greediness executing the suggestions of a defiled imagination, and the purposes of the most corrupt heart; I was struck one night with the most excruciating torments of body; and had, at the same time, such unspeakable horrors upon my mind, that I believe my condition resembled the state of the damned. The tortures all over my frame, were beyond the pains any rack could cause; but were less afflicting than the panic fear that harrowed my soul under a lively sense of eternal vengeance, for the crying enormities and impurities of my life. All my crimson crimes were held as in a mirror before me; the most diabolical impieties against heaven; and the most shocking cruelties to men; the numbers I had drank to death, and secured in the service of hell; the men I had sent to the other world by com-

bat at pistol and sword; and the women I had ruined, not only in this life, but perhaps, for evermore; the miseries I had brought upon families, and the manifold afflictions I had been the author of for years after years, by night and by day; all these offences I saw like the hand-writing on the wall, and in a horror and consternation of mind, that words cannot describe, lay a miserable spectacle for two nights and two days. Tormented, perplexed, and confounded, I rolled from side to side, and condemned myself and my folly in the most doleful complaints; but dared not look up to a just Judge and offended God. No slumber for this time did approach my eyes; but in agonies I shook with a frightful violence, and thought every moment, that the demons my fancy had in view, were going to force my miserable soul away to everlasting inflictions, in the most dismal cavern of hell. Spent, however, at last, I fell into a short sleep. I had half an hour's rest, and in that slumber imagined, I heard a small voice say, "As I live, saith the Lord, I have no pleasure in the death of the wicked; but that the wicked turn from his way, and live: Turn ye, turn ye from your evil ways; for why will ye die, O house of Israel. Rent your heart, and not your garments, and turn unto the Lord your God:

for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil."

"Upon this I awaked, and found my pains were gone. To heaven I lifted my eyes, and as the tears poured down my face, cried out to God for mercy. "O God be merciful to me a sinner. Have mercy on me dust and sin, the vilest of all sinful creatures. To me belongs nothing but shame and confusion of face eternally. My portion should in justice be the lake of everlasting fire and brimstone. But O Lord God most mighty, O holy and most merciful Father, to thee belongeth infinite goodness and forgiveness. O remember not my sins and transgressions, my great and numberless provocations, and my trespasses that are grown up even unto heaven. Have mercy upon me, O God, after thy great goodness, and according to the multitude of thy mercies, do away mine offences. I have a hearty sense and detestation of all my abominations, and with a true contrition of heart, I repent of all my iniquities. Wash me, then, I beseech thee, O Father of mercies; wash my polluted soul in the blood of the holy Jesus, and forgive me all my sins, as I offer up a troubled spirit, and a broken and contrite heart, which thou hast promised not to despise. And grant, O Lord God, my Father, that I may from this

hour, by the guidance and direction of thy sanctifying spirit, bid a final adieu to all ungodliness and iniquity; and consecrate myself entirely to thee, to serve thee with humility, love and devotion, and for the remainder of my life, give thee the sacrifices of righteousness, through Jesus Christ our Lord."

" When I had thus implored the mercy of the Almighty, in a torrent of tears, with strong cryings, I found my heart quite easy, and my mind so filled with delights and comforts, that I cannot describe the strange happiness of my condition: but how to secure this felicity was the question. I was afraid of the world, and trembled when I thought of its temptations: beside the great wickedness of my past life made it necessary that I should live in an extraordinary state of penitence, and by great mortification and piety, make what amends I could for sinning against heaven in the most atrocious manner; and wilfully for a long series of years, breaking every law of the just and holy governor of the world. A change of mind, and common piety, were not enough for such a wretch as I had been. I was unworthy of the innocent comforts of life. I ought to breathe in sighs, and speak in groans. I resolved then to be a reform indeed, and in this part of Stanemore mountains, which I was well ac-

quainted with, spend the remainder of my days, in the labours of a penitential piety.

"As I had no relations living, I sold what estates I had left, and gave almost the whole money among the poor. With the little I kept, I bought what necessary things I should want in my solitude; and with tools and seeds, some clothes and linen, a few books, and other little matters, retired to this spot in the year 1681. I had some working men from the next village, to build me the little hut I live in; to sow my garden with every vegetable, and put some fruit-trees in the ground; to cut me a pile of firing from the woody hills; and make my place as convenient as my intended life could require. All this was soon done, and then I was left alone; in the possession of every thing I had a wish for in this world. It is now twenty years since my arrival here, and in all the time, I have not had one sick or dismal hour. My garden and my cottage employ me in agreeable labours, to furnish my table with roots and fruits; which is what I mostly live on; having nothing more but goat's milk, and now and then a sea-biscuit; my drink being water, and sometimes a cup of meath of my own making.

"When I am weary of working, I sit down to study my *Bible*, and in that most perfect treasure of

saving knowledge, I find such joy and satisfaction as make my life a scene of heavenly happiness, and charm me into raptures the nearer I approach to the hour of my dissolution. That will be a blessed hour. By the amazing mercy of God, vouchsafed through the Lord Jesus, my crimson sins are pardoned; and when the voice of the Son of God, the thunder of the dreadful trumpet will awake all the dead, I shall have my part in the first resurrection, and ascend with the blessed to the eternal mansions of the sky. Adored be thy goodness, most glorious Eternal. Inestimable is thy love in the redemption of sinners by the gospel, and the sacrifice of the holy Jesus!

"Fellow mortal, whoever thou art, into whose hands this paper cometh, take my advice, and remember thy latter end. If, like me, thou hast been betrayed by the demons into great impieties and presumptuous sins, and hast been persuaded to abdicate heaven, and its eternal hopes, in exchange for illicit gratifications of every kind, and the pleasures of this world; then, like me, repent, and in tears and mortification, implore the mercy of heaven. Turn to the everlasting Father of mercies, and the God of all comforts, after his own manner, with humility, sorrow, and resolutions of amendment, and in the name of the Lord Jesus Christ, implore his compas-

sion and forgiveness, and he will repent and turn unto thee. He will wash you in the blood of Jesus, and make you whiter than snow. When he sees the sinner a great way off in tears, fasting, and prayer, he will run unto him, and fall upon his neck and kiss him. You will become the beloved of the Father, and be reinstated in the favour of the greatest and most glorious of immortal beings. He will bless you here with that peace that passeth all understanding. He will bless you for ever hereafter with glory and honour in the kingdom he has prepared for the benevolent, the pure, and the honest. But if you continue to offend your Creator, and violate the laws of the God of heaven, then will you live exposed to judgments in this world, and most certainly will depart in confusion and misery. The demons you obeyed will gather round the pale, the guilty, the affrighted ghost of you, eager to involve your wretched spirit in their own horrors, and will drag it to their dismal regions. And when all the monuments of human power, wealth and pride shall be overthrown; the earth itself be in a blaze, and the sea turned into vapours, at the descent of the Son of God, to judge the vast congregation of the sons of men, the amazing assembly of mortals, unheard of generations raised from the grave, to have all their actions tried; every condition everlastingly

determined; then will you be placed in that division which will call upon the rocks to hide them, and the hills to cover them from the face of the Judge; but in vain attempt to secret themselves from an infinite eye, and an Almighty power. Then will the terrors of the gospel stand in full force against thee, and in the dreadful sentence pronounced against the guilty you must share—Depart from me, ye cursed, into everlasting fire. O dreadful doom! what a tremendous day to sinners! and to see the righteous acquitted, and before your eyes ascend in triumph and splendor into the mansions of glory, to live the happy favourites of God and Christ for never-ending ages; while you are driven forward to the infernal prison, and shut up in the habitations of eternal darkness and torments, the very thought of it, if you will think seriously of it, is enough to curdle the blood, and wither in a moment every unlawful joy that sin can produce in bloom and glory. The despair, the sighs, the groans, the doleful shrieks, when the wicked are driven off to the regions of blackness and darkness for ever, are inexpressible. Think then. Think in time, my fellow mortal, and profit by the blood of a Saviour. Study his gospel. Hear his ministers. Regard the alarms of conscience, and submit to the influence of the holy Spirit.

And if you are not that monster of iniquity I

once was, before I obtained the divine mercy, by a timely and severe repentance, yet, as in heaven so in hell, there are many mansions, and if you do not work out your salvation according to the terms of the gospel, and make every law of Christ the rules of your behaviour; if you do not act continually as related to God, to each other, and to another world, and seek first the kingdom of God, and the righteousness thereof, you will utterly disqualify yourself for the rewards and happiness of heaven, though your conduct may be far from meriting the most dreadful inflictions in another world. The gains of unrighteousness, or meddling with any forbidden fruit, is a violation of the laws of God that must ruin you for ever; though the punishment for so doing cannot be equal to the torments prepared for the tyrant and oppressor, the murderer, the adulterer, the drunkard, and offenders in the highest crimes. We must cease to do evil, and learn to do well, in order to be saved. Not according to promises and prayers at last, not according to legacies to be paid to the poor when we are dead, shall we be judged; but, as we have rectified the judgment and the will, made virtue the governor of the heart, and in all things sought God's glory, not our own. This do, and you will live.

"JOHN ORTON."

May 1, 1701.

This extraordinary paper surprised me very greatly, and when from reading it, I turned my eyes to the bones of JOHN ORTON, I could not help breaking out in the following reflection. And is this the once lively, gallant, drinking JACK ORTON, who thought for forty years that he was made for no higher end than to gratify every appetite, and pass away time in a continual circle of vanity and pleasure! Poor skeleton, what a miserable spectacle art thou! Not the least remain of activity and joy, of that sprightliness and levity of mind, that jocund humour and frolic, which rendered thee the delight of the wild societies of thy youthful time: grim, stiff, and horrid, is the appearance now; vain mirth and luxury, licentious plays and sports, can have no connection with these dry bones.

O Death, what a change dost thou make! The bulk of mankind are averse to serious thought, and hearken to the passions more than to the dictates of reason and religion: to kill time, and banish reflection, they indulge in a round of dissipations, and revel in the freedom of vicious excesses: their attention is engrossed by spectacle and entertainments, and fixed to follies and trifles; giddy and unthinking, loose and voluptuous, they spend their precious hours in the gay scenes of diversions, pomp and luxury; and as if the grave and a judgment to

come, were a romance of former times, or things from which they are secured, never think of these important and momentous subjects: with minds bewitched by exorbitant pleasure, and faculties enervated and broken by idle mirth and vanity, they pass their every day away without any of that consideration which becomes reasonable beings, and creatures designed for a state of immortality: but at last, you appear, and in a moment turn delight and admiration, into aversion and horror: strength, wealth, and charms, you instantly reduce to weakness, poverty, and deformity, in the first place; and then, to a skeleton like the bones before me.

Nor is this the worst of the great revolution. When death approaches, the amusements of sense immediately fail, and past transactions in every circumstance of aggravation, crowd into the mind: conscience reproaches loudly, the heart condemns, and the sick tremble at the apprehensions of a vengeance they laughed at in the days of diversion, and the midnight hours of the ball: as they come near the black valley, they see the realities of a future state; and agonies convulse their souls: terrors till then unknown enter their breasts; and, in anxieties that are incapable of being uttered, and expectations the most torturing, on a review of life, they pass from the plains of time into the ocean of

eternity. Here lies the frame, like the dry bones before me; but, the soul is gone to the sessions of righteousness; and perhaps, the dreadful sentence of the divine justice is pronounced on it. This is a tremendous affair, that calls for timely and serious consideration. Eternity! Eternal misery! They that have done evil, to come forth unto the resurrection of damnation.

I will take thy advice then, thou glorious penitent, JOHN ORTON; and since it is in my power to come forth unto the resurrection of life, and obtain immortality, honour, and glory, with the righteous, in the kingdom of their father, I will open the reforming gospel night and morning, and by its heavenly directions regulate my conduct. I am determined to make a wise and serious preparation for death and judgment. To the best of my power, I will provide for that day, when the prayers and charities of the righteous will be brought forth as their memorials before the tribunal of Jesus Christ.

This is the thing to be minded. The brightest scenes of worldly prosperity, and grandeur, are contemptible, when they do not accord with virtue and piety. Death, in a few years, blends the prince and the meanest subject, the conqueror and the slave, the statesman, the warrior and the most insignifi-

cant, in one promiscuous ruin; and the schemes, the competitions, and the interests, which have engaged the chief attention of the world, are brought to nothing, and appear, too often, ridiculous: but righteousness is unchangeably glorious, and in the universal ruin, receives no detriment: when all human power and policy will be extinct; concealed piety and persecuted virtue, will again appear, and be owned as his by the Lord of Hosts, in that day when he maketh up his jewels.

I will love thee therefore, O Lord, my strength; yea, I will love thee: and it shall ever be my heart's desire, that my soul may behold by faith in itself, as in a glass, the glory of the Lord, able and ready to change it into the same image from glory to glory, reflected upon, and conveyed to it by the Spirit of the Lord. May my portion here be this blessed transforming union, that I may be made partaker of the divine nature, by impressions from it*. I shall

* The expression, 'partaker of the divine nature by impressions from it,' may, perhaps, be thought by some readers, to approach to vision; and to contradict my own opinion before delivered, in relation to this subject: let me observe then, that by impression, I here mean no more, than bright beams of light cast upon the soul by the present Deity; as he sits all power, all knowledge,

then have all I wish, and all I want." With a settled indifference I shall then look upon the highest ad-

in the heart, and dispenses such rays of wisdom to the pious petitioner, as are sufficient to procure a lasting sense of spiritual heavenly things. God is not only in heaven. He dwelleth indeed in the heaven of heavens after the most glorious manner, as the High and Lofty One, and by some splendid appearance, manifests a presence to the senses of the blessed spirits*: but as he

* As to the expression just now used, to wit, that this infinite Spirit manifests himself to the senses of his blessed subjects—it may be asked how this can be—can the eye behold what is infinite and invisible?

The answer is this, that although God's essence be invisible, yet there is a glory, the train and attendance of his essence, which exhibits a bodily and sensible vision of God. He decketh himself with light as with a garment. This is the dwelling of his essence. He dwelleth in light that is unapproachable.

We must distinguish then between the essential and the majestatic presence of God. The majestatic presence is the discovery of his essential presence in a determinate place by a magnificent luminous appearance; and this the apostle calls the excellent glory, *megaloprepous doxes*. This glory appeared on Mount Sinai six days together. It rested and dwelt in the sanctuary. It filled the house.

vantages of this world. I shall have nothing to hope or to fear. The will of God will be to me unmixed felicity.

is an infinite Spirit, diffused through all things filling as well as containing them, seeing and knowing all, even the most secret things; for, His eyes, to speak after a popular manner, are ten thousand times brighter than the sun, beholding all the ways of men and considering the most secret paths; knowing all things ere ever they were created, and looking upon all things after they were perfected: it follows, that since nothing can exclude the presence of this infinite Spirit; then, in Him we live, move, and have our being: He is not far from any of us; but although he is above all, yet he is through all, and in us all; within us, as well as without us; and therefore, in the hearts of the faithful, he must be considered, as an immense, intellectual, pure light, ready to enlighten and enliven them, and to shed forth the bright beams of his love upon them. I imagine this illustrates the thing. To me it seems reason.

Moses saw its back parts, that is, a small measure and scantling of it, in proportion to the weaknesss of his mortal eyes: but, in the other world, when mortals shall have put on immortality, and our bodies shall be invested with the new powers of spirituality and incorruption, then face to face, we shall be able to see the whole lustre

Such was the soliloquy I spoke, as I gazed on the skeleton of JOHN ORTON; and just as I had

of divine Majesty, as familiarly as one man beholdeth the face of another *.

There are two ways then, as an excellent man observes, of seeing God, to wit, by intelligence, and, in some manner, by sense: but we must not imagine that these two make up the beatific vision. There is a cause of more importance to beatitude. The sight and contemplation of the divine glories is our act; but the act of God is the communication of them. This makes the saints perfectly blessed. By the communication of the divine glories, we come to be, not bare spectators, but, θειας κοινωνοι φυσεος, partakers of the divine nature.

As we are more obliged, says the writer I have mentioned to the sun, who is the cheer and vigour of nature, and the very life of all animal and vegetable beings: for his influences than for his sight, so are the heavenly inhabitants much more obliged to God for their receptions from him as the fountain of life and wisdom, than for the sight and contemplation of him as the subject of perfection. This illustrates the matter, and we may say, there

* As grateful objects of sense make up a great part of human delectation; may we not suppose, that this glory of God, accommodated to our senses, will produce a more ravishing and transcendent delight, than all the objects in nature are capable of producing.

ended, the boys brought in the wild turkey, which they had very ingeniously roasted, and with some of Mrs. BURCOT's fine ale and bread, I had an excellent supper. The bones of the penitent ORTON I removed to a hole I had ordered my lad to dig for them; the skull excepted, which I kept, and still keep on my table, for a memento mori; and that I may never forget the good lesson, which the percipient who once resided in it, had given. It is often the subject of my meditation. When I am alone of an evening, in my closet, which is often my case, I have the skull of JOHN ORTON before me, and as I smoke a philosophic pipe, with my eyes fastened on it, I learn more from the solemn object, than I could from the most philosophical and laboured speculations. What a wild and hot head once; how cold and still now; poor skull, I say: and what was the end of all thy daring frolics and gambols—thy licentiousness and impiety?—A severe and bitter repentance. In piety and goodness JOHN ORTON found

is a third way of seeing God, to wit, in the enjoyment of him; the beamings of his favour, and the effusions of his love, passing through the whole man, and producing an intimate sensation of him both in body and soul, and filling both with an unconceivable and endless delectation. This is seeing God as he is.

at last that happiness the world could not give him. There is no real felicity for man, but in reforming all his errors and vices, and entering upon a strict and constant course of virtue. This only makes life comfortable; renders death serene and peaceful; and secures eternal joy and blessedness hereafter. Such are the lessons I extract from the skull of JOHN ORTON.

When I had supped, I went about, to see what things ORTON had left behind him in his little cottage, and I found a field bedstead large enough for two, with a mattrass, silk blankets, quilt, and cotton curtains; two oak stools, and a strong square table of the same wood. An oak settee, on which his bones lay; a silver lamp to burn oil in; a tinder-box and matches; a case of razors; six handsome knives and forks in a case; half a dozen china plates, two china dishes; and two pint mugs of the same ware; half a dozen drinking-glasses, a large copper kettle, a brass skillet, two silver spoons, and a silver ladle; in a chest were clothes and linen, shoes and stockings, and various useful matters. There were pens, ink, and paper in a writing-desk, and half a score guineas; and on a shelf over it, a dozen good books; three of which were, a large English Bible, *Thomas à Kempis* and Sir Walter,

Raleigh's *History of the World:* under the shelf hung a plain gold watch, and a large ring sun-dial. In a dark closet, I found a box of sea-biscuits, many flasks of oil for eating, and jars of it for the lamp; honey, salt, and vinegar; four dozen of quart bottles of meath, and two stone bottles, that held three gallons each, full of brandy: this I suppose was against the days of weakness or sickness. He had not used a pint of this liquor.

Having found these things within doors, I proceeded from the house to the garden, which lay at a small distance from the little thatched mansion, and contained about four acres; it had been very beautifully laid out, and filled with the best fruit-trees, and all the vegetables: but it was run to ruin and high weeds, and shewed that its owner had been long dead. I suppose he died soon after the date of his paper; for, I observed, that many prior dates had been struck out; and had he lived after the year 1701, he would, in all probability, have razed that likewise, and set down 1702. Some sudden sickness must have seized him; and perhaps, when he found himself sinking, he laid himself out naked on the wooden couch where I found his skeleton. I can no otherwise account for his having no kind of covering over him. As to his bones being

so clean, that to be sure was performed by the ants. I took notice of many nests here of the larger ants, in holes under the roots of great trees.

That the pismires are the best preparers of a skeleton is not only certain from the account the missionaries give of the coming on of the ants in Pegu; when in one night's time, the vast swarms of them that approach, reduce every human creature they can fasten on to clean bones; which makes the people set fire to their habitations, when they have notice given them by a kind of small monkey they keep for the purpose of the motion of this terrible enemy; but it is plain from what I have often experimented.

When I want to make a skeleton of any small animal, I put the dead creature in a box with holes in it among the ants, in their habitations, or nests, or in such parts of the house as a whole tribe will often march to, through several rooms, in one track or certain road, to eat sugar or sweetmeats they have discovered, and then in two or three days, they will perform what the finest knife cannot execute. The big ants which are larger than a common house fly, and are seldom less than six thousand in a nest, will clear the bones of a rat in half a night's time.

There was a pretty little wooden summer-house

in the centre of the garden, and in it had been in pots some curious plants and flowers. Here were various tools, and many instruments of gardening. It appeared from them, and the great variety of things in the ground, that ORTON must have used himself to hard labour, and found great pleasure in his improvements and productions. There was a deal of art and ingenuity to be traced in the wild wilderness the garden was grown into. It was plain from a book, called *The Carthusian Gardener*, which lay on a table in the summer-house, that he had made that business his study. Round this summer-house were the remains of many hives on benches, but the bees were all gone, and the stock ruined.

All these things, and the place, set me a thinking, and soon suggested to my fancy, that in my condition, I could not do better than succeed ORTON on the premises; but, without turning hermit. Here is, I said, a pretty small thatched mansion, that might easily be enlarged, if more rooms were wanting; and a garden, which labour would soon restore to its usefulness and beauty, and make it produce the best vegetables in plenty. Here is fish in the waters, fowl of every kind, and deer on the mountains. Here are goats in great herds, for milk, for kids, and when cut, for excellent venison.

Here is the finest water, and by getting bees, as ORTON had, meath may be made that will be equal to the best foreign wine. As to the situation, it is most delightful. Nothing can be more charming than these shores and breaking waters, the rocky precipices and the woody hills, which surround this little region. What then should hinder but that I here sit down, and put an end to my adventures; as the few things that are wanting may be had at the next town; and a stock for years be in a few days secured? The man I am looking for may never be found; and if I should meet with him, his circumstances and temper may be changed: then, as to the world, I know not how to deal in any kind of business; and to live on the small fortune in my possession, must reduce me to poverty very soon. Here then it is good for me to reside, and make myself as happy as I can, if it be not in my power to be as happy as I would. I have two lads with me, who are active, useful young men, willing to work, and pleased to stay wherever I am; and if I can commence a matrimonial relation with some sensible, good-humoured, dear delightful girl of the mountains, and persuade her to be the cheerful partner of my still life, nature and reason will create the highest scenes of felicity, and we shall live as it were in the suburbs of heaven. My lads

too may pick up among the hills, upon scripture principles, two bouncing females: and a state will in a little time be formed. This is fine. For once in my life I am fortunate. And suppose this partner I want in my solitude could be Miss MELMOTH, one of the wisest and most discreet of women; a thinking bloom, and good-humour itself in a human figure; then indeed I must be happy in this silent, romantic station. This spot of earth would then have all the felicities. Resolved. 'Conclusum est contra Manicheos,' said the great St. Austin, and with a thump of his fist, he cracked the table.

END OF VOL. I.

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